EXPLORING THE COMMUNITY-BASED INVOLVEMENT OF BLACK AND LATINX LGBTQ+ ADULTS

BY

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THESIS

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ABSTRACT

Research and theory about the lived experiences of lesbian, gay, bisexual, transgender, and queer+ (LGBTQ+) populations are often characterized by both stress and resilience. One protective factor that is commonly explored is community-based involvement or one's behavioral engagement with the LGBTQ+ community. Few studies specifically center the involvement of Black and Latinx LGBTQ+. Although scant, previous research suggests that there are underexamined complexities to the community-based involvement of Black and Latinx LGBTQ+ that relate to their multiple marginalized social identities and access to various identity-related communities. As an extension of previous research, the current study utilizes data from the 2010 Social Justice Sexuality Project to describe the community-based involvement of Black and Latinx LGBTQ+ Adults (N = 2,518) across three relevant community spaces (i.e., LGBTQ+, BIPOC, and LGBTQ+ BIPOC). Sociopolitical Involvement (SPI) – a type of community-based involvement – references one's participation in social and cultural events that address community issues or concerns (Battle & Harris, 2013). Using Latent Profile Analysis (LPA), findings revealed six subtypes of SPI: LGBTQ+ Gateway Engager, Occasional Engagers, Intersectional Community Enthusiasts, Mainstream Engagers, Immersed Community Members, and LGBTQ+ Focused Affiliates. Intersectional Community Enthusiasts indicated a particularly unique pattern of SPI that related to significantly higher connectedness, religiosity/spirituality, sexual identity outness, and psychological well-being. Key findings exhibited the utility of considering multiple sites of community-based involvement when exploring the engagement behaviors of Black and Latinx LGBTQ+ Adults.

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To all the Black, Indigenous, and People of Color lives that were taken

because of violence that was fueled by hate

You Still Matter.

Your Life Still Matters.

Your Legacy Still Matters.

Rest In Power.

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CHAPTER 1: INTRODUCTION

In a social system defined by identity-based hierarchies, disparities in the dissemination of power, privilege, and oppression are exhibited across multiple life domains (Collins, 2015; Crenshaw, 1990). Researchers have documented the extensive effects of social oppression on both the risk and resilience of various historically marginalized populations such as Black, Indigenous, People of Color (BIPOC), and the lesbian, gay, bisexual, transgender, queer + (LGBTQ+) community. Compared to their straight/heterosexual peers, LGBTQ+ people experience higher rates of psychological distress, interpersonal violence, and workplace discrimination (Bockting et al., 2013; Pachankis & Lick, 2018; Puckett et al., 2015; Swank & Fahs, 2019). Furthermore, the observed risks are frequently elevated for specific subgroups within the LGBTQ+ umbrella, such as individuals with expansive identities, disabilities, and/or BIPOC backgrounds (Cyrus, 2017; Grant, 2011; McConnell et al., 2018). For LGBTQ+ BIPOC specifically, being situated within multiple marginalized communities can increase exposure to unique forms of oppression that shape the population's experiences and health-related outcomes (Balsam et al., 2011; Bowleg et al., 2003; Crenshaw, 1990; Cyrus, 2018).

One of the methods employed by marginalized communities as a tool for coping with and resisting social disadvantage is the collective engagement of intragroup members through social and political actions (Follins et al., 2014; Swank & Fahs, 2019). Such actions were the foundation to many historical social movements, including those for civil rights, gay rights, and the current Black Lives Matter (BLM) movement (Chong, 2014; Harris, 2006; Mora et al., 2018; Simon et al., 1989; Swank & Fahs, 2019). Contemporary research on social and political engagement often explores the participation of LGBTQ+ people within the LGBTQ+ community. The term "LGBTQ+ community" may be used to reference a group of other

LGBTQ+ people, a geographic locality associated with LGBTQ+ populations (e.g., "gayborhoods"), and/or physical and virtual spaces that are LGBTQ+ affirming, such as community centers and online sites. Varying behaviors of participation have been explored, including both political (e.g., high-risk activism such as protesting and community organizing) and social actions (e.g., attending social events) (Deblaere et al., 2014; Frost & Meyer, 2011; Harris et al., 2015; Szymanski & Moffitt, 2012; Swank & Fahs, 2019). For this research, both political and social actions are considered aspects of community-based involvement, or one's behavioral engagement with an identity-related community.

Scholars have conceptualized community-based involvement as a source of resilience that supports individual and collective wellness. Empirical findings indicate positive associations between community-based involvement in the LGBTQ+ community and positive health outcomes, including higher social support (Frost et al., 2016; Ramirez-Valles & Diaz, 2005; Ross et al., 2014), lower internalized stigma and depression (Deblaere et al., 2014; Puckett et al., 2015; Szymanski & Owens, 2008) and better physical health (Demant et al., 2018; Szymanski & Moffitt., 2012). Most of the research has primarily focused on involvement in the (mainstream) LGBTQ+ community, which are the most common and visible organizations that are known as LGBTQ+ oriented. Such spaces are often characterized as predominately White, cisgender, middle class G/L men and women (Barrett & Pollack, 2019; Heath & Mulligan, 2008; Lambe, 2017; Vandaalen & Santos, 2017). This research bias has limited what we know about community-based involvement of diverse LGBTQ+ populations (Cyrus, 2018; Frost & Meyer, 2012; Harris et al., 2015; Ramirez-Valles et al., 2014; Vandaalen & Santos, 2017). Moreover, most research on LGBTQ+ community-based involvement have samples of predominately White cisgender LGB folx. Thus, little is known about the community engagement of LGBTQ+ BIPOC

in other community spaces. This research gap is especially relevant for Black and Latinx LGBTQ+ people when considering (a) their experiences of complex marginalization relating to their multiple minority identities, and (b) the documented characterization of LGBTQ+ spaces as predominately White and cisgender (i.e., the mainstream LGBTQ+ community) (Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013; Ramirez-Valles & Diaz, 2005; Vandaalen & Santos, 2017).

Beyond (mainstream) LGBTQ+ communities, two other communities are relevant to this investigation: BIPOC communities and communities that specifically embrace BIPOC who identify as LGBTQ+. The current study aims to extend previous research by focusing on Black and Latinx LGBTQ+ adults' engagement in three interrelated communities. Specifically, I explore the community-based involvement of Black and Latinx LGBTQ+ adults across LGBTQ+, BIPOC, and LGBTQ+ BIPOC communities. Sociopolitical Involvement (SPI) is analyzed as a type of community-based involvement. SPI refers to one's participation in social and cultural events that address community issues or concerns (Ball, 2005; Battle & Harris, 2013; Putnam,2000).

I draw on two theories to ground my research: The Model of Minority Stress (MMS; Meyer, 2003; Meyer, 2015) and intersectionality (Crenshaw, 1990). MMS posits that LGBTQ+ people are exposed to unique stressors that can increase their risk for adverse experiences and negative health outcomes. As Black and Latinx LGBTQ+ experience increased exposure to minority stressors because of their multiple marginalized identities (i.e., race, sexuality, and/or gender), intersectionality offers a framework to understand the role of complex social inequality. Together, they highlight why community-based involvement may be used as a source of coping and resilience. Further, intersectionality underscores that intersectional enactments of power and

privilege can influence the engagement behaviors of Black and Latinx LGBTQ+ people across various contexts. Utilizing data from the 2010 Social Justice Sexuality Project, I used a person-centered methodological approach to offer a rich exploration of community-based involvement of Black and Latinx LGBTQ+ folx. Researchers have mostly operationalized involvement on a linear continuum from low/less frequent to high/more frequent. I am not aware of any study that has explicitly applied a person-centered grouping approach to exploring community-based involvement for specifically Black and Latinx LGBTQ+ populations.

Purpose and Research Questions

The purpose of the current study was to address the gaps in the literature by exploring Black and Latinx LGBTQ+ adults' engagement with SPI, a specific type of community-based involvement. I assessed for SPI among Black and Latinx LGBTQ+ adults across three identity-related communities (LGBTQ+, LGBTQ+ BIPOC, and Black /Latinx community). Three research gaps informed my investigation. First, few studies center the community-based involvement of Black and Latinx LGBTQ+ identifying folx. Most work has centered the participation of White cis LGB folx within (mainstream) LGBTQ+ communities. Second, among the studies on Black and Latinx LGBTQ+ communities, few explore community-based involvement across each of the three relevant identity-related spaces (i.e., LGBTQ+, BIPOC, LGBTQ+ BIPOC). Most of what we know about involvement across the three contexts is from qualitative inquiries. Lastly, the quantitative work on Black and Latinx LGBTQ+ community-based involvement has only operationalized involvement on a continuum from low/less frequent to high/more frequent. Such approaches limit our understanding of community-based involvement across the three sites.

Considering the gaps in extant literature, we know little about how engagement across the three communities interrelate for Black and Latinx LGBTQ+ folx. Additionally, we do not know how predictors and outcomes associated with engagement in one community is affected by engagement in other communities. The current study applies a person-centered methodological approach that offers a nuanced description of Black and Latinx LGBTQ+ people's self-reported behavioral engagement. Based on previous research, I explored the usefulness of (a) considering multiple community-based involvement sites and (b) looking beyond high/low engagement patterns to describe engagement behaviors.

Data were analyzed from the Social Justice Sexuality Project (SJSP), a survey distributed throughout the United States and Puerto Rico in 2010 to explore the experiences of LGBTQ+ racial/ethnic minorities. As one of the most extensive national surveys of LGBTQ+ people of color, the dataset provides access to a sample of over 5,000 Black, Latinx, and Asian and Pacific Islander, and multiracial participants. The SJSP data were deemed appropriate for the current study because of the researchers' intentional focus on adequately representing the experiences of LGBTQ+ racial/ethnic minorities (Battle et al., 2017).

Research Question 1: Are there patterns in Black and Latinx people's sociopolitical involvement in the LGBTQ+, BIPOC, and LGBTQ+ BIPOC communities? No study has identified patterns of community-based involvement for Black and Latinx LGBTQ+. Therefore, an exploratory approach was applied. Considering the theoretical guidance offered about potential engagement patterns (Battle & Defreece, 2014; Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013), I expected to uncover at least six SPI patterns:

1. relatively high SPI across the three community spaces

2. significantly higher SPI in only the LGBTQ+ community
3. significantly higher SPI in only BIPOC community spaces
4. significantly higher SPI in BIPOC and LGBTQ+ BIPOC
5. significantly higher SPI in LGBTQ and LGBTQ+ BIPOC
6. relatively low involvement across all three communities.

Research Question 2: Can cultural and demographic factors explain the distinct SPI patterns? The cultural factors included in the present analysis were connectedness to the LGBTQ+ community, religiosity/spirituality, and sexual identity outness (Battle & Defreece, 2014; Frost et al., 2016). Past findings suggest that connectedness to the LGBTQ+ community is a significant predictor for Black and Latinx LGBTQ+ SPI in each of the three community spaces, even when accounting for the effects of relevant community, identity, and demographic factors (Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013). Findings for religiosity/spirituality and sexual identity outness suggest variations across racial/ethnic and gender subgroups (Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2013; Harris et al., 2015; Harris & Battle, 2013).

Outness is shown to be a significant predictor of SPI in the LGBTQ+ community (Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013). There is little consensus for the effect of outness on BIPOC oriented involvement. Although some literature suggests that there are potential connections between individual's engagement with racial/ethnic minority spaces and one's openness about their LGBTQ+ identity, the effect of outness on SPI in BIPOC spaces varies when accounting for gender and race/ethnic identity (Battle & Harris, 2013; Battle & Harris, 2013; Harris et al., 2013; Harris et al., 2015; Harris & Battle, 2013). Similarly, outness was a significant predictor of SPI in LGBTQ- BIPOC

communities in a sample of Black and Latinx Women, but not men (Harris et al., 2015). The public display of one's LGBTQ+ identity can increase risk for external sources of stigma and identity-related discrimination, especially for BIPOC folx (Bowleg et al., Brooks, 2016; Russell et al., 2014; Testa et al.,2012). These minority stressors are noted as potential motivators of community-based involvement, fueled by one's need to access an affirmative space, social support, and tools for adaptive coping (Meyer, 2015; Ramirez-Valles, 2014; Thomas et al., 2019). For such reasons, outness was included as a culturally relevant factor explored in the present investigation.

Extant literature on religiosity's role in the cultural spaces for African American/Black and Latinx communities suggests that religiosity and spirituality may relate to increased involvement in BIPOC spaces (Battle & DeFreece, 2014; Przeworski & Piedra, 2020). Little is known about how religiosity/spirituality affects the LGBTQ+ community's involvement for Black and Latinx LGBTQ+ populations. However, research seldom characterizes the mainstream LGBTQ+ community, connecting to the experiences of tension and perceived identity conflicts for religious and/or spiritual LGBTQ+ folx (Halkitis, 2009; Paceley et al., 2016). For Black and Latinx LGBTQ+ who may endorse higher extents of religiosity/spirituality because of their cultural backgrounds, such contextual factors may contribute to higher engagement with BIPOC communities and lower engagement in LGBTQ+ communities. Little is known about the potential relationship between religiosity/spirituality and engagement in LGBTQ+ BIPOC communities.

The social location or demographic factors included class or socioeconomic status (SES; measured by income), educational attainment, sexual orientation, gender identity, and race/ethnic identity. Previous findings indicate that Black and Latinx LGBTQ+ folx may experience unique

forms of discrimination, such as intragroup marginalization (e.g., racism in mainstream LGBTQ+ spaces or heterosexism in BIPOC spaces) because of their intersectional identities (Harris & Battle, 2013; Ghabrial, 2016; McConnell et al., 2018). Literature has primarily described mainstream LGBTQ+ spaces as White, cisgender, and middle class, with gay men being the majority (Lim & Hewitt, 2018; McConnel et al., 2018; Przeworski & Piedra, 2020). In BIPOC spaces, heterosexual and cisgender norms are further supported by the minimal representations of LGBTQ+ subgroups (Brooks, 2016; Lefevor et al., 2020; Przeworski & Piedra, 2020). Literature highlights how these factors can impact the connectedness and community engagement of underrepresented populations (Battle & Harris, 2013; Frost & Meyer, 2012; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013).

The research on the influence of social location factors on SPI is conceptually underdeveloped and the empirical findings are equivocal. The theory of intersectionality suggests that one's social location is linked to complex marginalization, which can shape community-based involvement. For such reasons, I explored if the social location factors contributed to SPI variability among the observed patterns.

Research Question 3: Are the patterns of SPI among Black and Latinx LGBTQ+ related to psychological wellbeing? Theoretical considerations suggest that SPI, in general, should act as a source of resilience that promotes psychological wellbeing (Meyer, 2015; Vandaalen & Santos, 2017). Some studies support this claim, emphasizing the relationship between increased involvement and psychological/mental health outcomes (Deblaere et al., 2014; Follins et al., 2014; Friedman et al., 2019; Ramirez-Valles & Diaz, 2005). Others suggest the potential for negative impacts through exposure to intragroup marginalization and discrimination (Hotten et al., 2018; McConnell et al., 2018; Vandaalen & Santos, 2017). Studies have documented how

communities that specifically center the intersectional identities of Black and Latinx LGBTQ+ people may serve as uniquely affirmative and supportive networks (Battle & Defreece, 2014; Brooks, 2016; Telander et al., 2018) that can buffer the effects of intragroup marginalization and promote better psychological wellbeing. For such reasons, people with higher engagement in intersectional spaces (i.e., LGBTQ+ BIPOC communities) may exhibit better psychological wellbeing.

CHAPTER 2: REVIEW OF LITERATURE

For LGBTQ+ populations, research suggests that engagement in the LGBTQ+ community is related to adaptive coping and positive health outcomes (Cyrus, 2015; Demant et al., 2018; Frost et al., 2016; Puckett et al. ,2015; Swank & Fahs, 2019). Little consensus is offered about the mechanisms underlying such processes, especially for groups that experience multiple marginalization (Breslow, 2015; Deblaere et al., 2014). However, scholars across disciplines have aimed to describe the protective properties of one's active engagement with other intragroup members along with identity-related activities. Several interdisciplinary constructs are highlighted including collective action, civic engagement, and community connectedness. Each of the three constructs are commonly used to denote acts of community involvement that are motivated by social identity or intragroup membership. The primary differences between the phenomena are related to the nature of one's involvement behaviors. Considering the connections among these constructs, I propose the umbrella term of community-based involvement to reference the overarching phenomenon of one's behavioral engagement with a social identity-related community.

The current study aims to build upon prior work by exploring Black and Latinx LGBTQ+ adults' community-based involvement across multiple identity-related community spaces. Two theories guide the research: The Model of Minority Stress and Intersectionality. To offer a rich understanding of contemporary literature and theory regarding the community-based involvement of Black and Latinx LGBTQ+ adults, the present literature review includes the following: (a) definitions for important community-based involvement terminology (b) theoretical considerations for the current study, and (c) findings from previous research on the

role of community-based involvement for LGBTQ+ people, in general, and Black and Latinx LGBTQ+ people, specifically.

Types of Community-based Involvement

Collective action refers to one's involvement in activities directed towards the advancement of one's intragroup. It is primarily referenced in sociological research (Deblaere et al., 2014). Commonly explored collective actions include high-risk activism such as protest behaviors. One of the most notable theories, the social identity model of collective action (SIMCA) (Van Zomeran et al., 2008), outlines the central role of social identification, or one's commitment and perceived affiliation, in motivating collective action (Thomas et al., 2019). As outlined by SIMCA, collective action is ultimately driven by identity related factors such as social identification or internal senses of group membership. Such assertions provide rationale for considering collective action within the community-based involvement umbrella.

Civic engagement refers to one's participation in political life, outreach, and volunteering in a community (Battle & Harris, 2013). There are two interrelated subtypes of civic engagement: (a) community engagement: activism and/or volunteerism that aims to benefit one's community or group (b) sociopolitical involvement: one's participation in social and cultural events that address community issues or concerns (Ball, 2005, Putnam,2000, Battle & Harris, 2013). Empirical research has shown important links between civic engagement behaviors and one's feelings of belongingness or attachment to a community (Battle & Harris, 2013). Moreover, the sociopolitical involvement of LGBTQ+ populations has been linked to feelings of belonging and connectedness (Battle & Harris, 2013). Overall, scholars assert that a strong sense of attachment and/or identification with a community/group promotes one's willingness to be involved in community affairs (Alcantar, 2014; Swank & Fahs, 2019; Van

Zomeren, 2013), supporting its inclusion as a type of community-based involvement relevant to the current research.

Community connectedness is used within LGBTQ+ research to reference both emotional attachment/identification and behavioral engagement with the community (Davids et al., 2015; Frost & Meyer, 2012; Salfas et al., 2018). Community involvement is also used to reference behavioral engagement within LGBTQ+ communities and spaces (Davids et al., 2015; Ramirez-Valles et al., 2014). Although little is known about the mechanisms underlying their associated processes, studies that consider community connectedness as a construct for behavioral engagement in LGBTQ+ communities are relevant to the current literature review and research. For such reasons, the behavioral component of community connectedness will be considered as a dimension of community-based involvement.

Theoretical Framework

The current research drew on two theories: The Model of Minority Stress (MMS) and intersectionality. Both theories explain the influence of social identity group membership on experiences and outcomes. Integrating these two theories offers a broader model for discussing the role of multiple minority group membership. This consideration is specifically relevant for studies on Black and Latinx LGBTQ+ populations because of their exposure to complex marginalization.

MMS was conceptualized initially to explain the links between identity-related discrimination and LGB health (Meyer, 2003; Meyer, 2015). Today, scholars consider the model's assertions as applicable to other minority populations' experiences of discrimination and health risks (e.g. Trans and gender non-conforming, racial/ethnic minorities) (Meyer, 2015). There are three basic premises: (a) LGBTQ+ identity may expose individuals to internal and

external prejudices that act as minority stress (b) Minority stress can elevate risk of adverse health related outcomes (c) Individual and community-level support and resilience can mitigate the effect of minority stress on outcomes (Meyer, 2003). A growing body of research has provided evidence for the model's general assumptions about the relationships between minority stress and LGBTQ+ health outcomes (Lick et al., 2013; Pachankis & Lick, 2018). Following the model's assertions about the individualistic and collective aspects of resilience, scholars have considered aspects of community-based involvement as community resilience. Therefore, applying the MMS to the current study of community-based involvement provides a framework for understanding the effect of social identity-related stress and discrimination on LGBTQ+ health and the potential significance of community-based involvement as a stress buffer and source of resilience.

One shortcoming of the MMS is its limited explanation for the influence of multiple minority identities. To address such gaps, researchers often apply the framework of intersectionality to further explicate minority stress for multiply marginalized communities such as Black and Latinx LGBTQ+. The term intersectionality, a concept grounded in a long history of Black feminist thought and activism, was first coined by legal scholar Kimberle Crenshaw in 1990. Intersectionality assumes that individuals hold multiple social identities or categories that interrelate to construct unique and complex social inequality experiences (Crenshaw, 1990). Through her analysis of Black women's experiences of violence, Crenshaw (1990) applied intersectionality to demonstrate how considering race, gender, and class-based oppressions as mutually exclusive issues provided limited narratives for the reality of interlocking systems of oppression. Within research, the framework is highlighted as a critical paradigm for (a) applying attention to the experiences of interlocking social categories (b)

explicitly examining the relation of power and inequality with identity membership, and (c) considering the impact of context and social structure on individuals' experiences of privileged and disadvantaged social categories (Cole, 2009; Collins, 2015; Else-Quest & Hyde, 2016).

The integration of MMS and intersectionality is appropriate for the current research because they collectively explain the mechanisms of identity-related stress, resilience, and health-related risks for Black and Latinx LGBTQ+ populations. When applied to community-based involvement, MMS provides a rationale for its significance as a source of resilience for LGBTQ+ folx, in general. For Black and Latinx LGBTQ+ folx specifically, intersectionality theory helps researchers consider how complex experiences of power and privilege may shape community-based involvement processes.

Community-based Involvement of LGBTQ+ Populations

When exploring the community-based involvement of LGBTQ+ populations, most research has focused on the antecedents and outcomes of involvement, specifically within the LGBTQ+ community. Prior research asserts that the community-based involvement of LGBTQ+ folx is linked to various identity-related experiences including identity development, identity management, and social discrimination (Deblaere et al., 2014; Vandaalen & Santos, 2018). Several predictors have been identified including feeling connected to the LGBTQ+ community, outness (extent of identity disclosure), proximity to community spaces, experiences of identity-related discrimination and/or hate crimes (Friedman & Leaper, 2010; Swank & Fahs, 2019; Vandaalen & Santos, 2018). Furthermore, scholars maintain that being engaged with other LGBTQ+ folx, and/or participating in actions that support the needs and concerns of one's community, can promote individual resilience and adaptive coping (Meyer, 2015; Cyrus, 2015).

For example, a 2008 qualitative investigation of 47 sexual minority women's community engagement described the LGBTQ+ community as a network that promoted well-being through connection, support, affirmation, and safety (Heath & Mulligan, 2008). Additionally, a 2020 systematic review of Trans+ people's behavioral participation within Trans+ spaces identified several positive health outcomes associated with increased engagement. Some of these included mental health/well-being, support for gender transitioning, access to care, and sexual health (Sherman et al., 2020). Thus, community-based involvement has been conceptualized as a protective factor for LGBTQ+ populations (Deblaere et al, 2014; Meyer, 2015; Salfas et al., 2018).

Although such work suggests that community-based involvement can promote health (Frost et al., 2016; Puckett et al.,2015; Ramirez-Valles & Diaz, 2005; Sherman et al., 2020), not all studies support this. For example, Demant and colleagues (2018) explained how the proximity and/or affiliation of LGBTQ+ affirming spaces with bars and clubs is associated with higher substance use rates among LGBTQ+ populations. Such findings suggest that there are potential risks associated with one's increased participation in these community spaces. Additionally, literature suggests links between LGBTQ+ community involvement and body dissatisfaction and disordered eating concerns (Davids et al., 2015).

Research on the links between collective action, experiences of discrimination (i.e., minority stress), and health outcomes have suggested varying relationships when accounting for race and gender among LGBTQ+ populations. In their 2012 review of the literature on heterosexism and sexism, Szymanski and Moffitt (2012) proffered that collective action was an important coping mechanism for sexual minority women. Szymanski's earlier research supported such claims. In their investigation of collective action among White sexual minority Women,

Szymanski and Owens (2009) found a moderating role of feminist collective action in understanding the association between distress and perceived sexism, but not perceived heterosexism (Szymanski & Owens, 2009). Their findings suggested that collective action effectively buffers the effects of discrimination related to the identity the actions are formed around. However, later research has revealed variations in this relationship with accounting for race and gender.

In a 2014 study on the collective action of sexual minority women of color, Deblaere and colleagues (2014) found varying results about identity-specific collective action's moderating role. Their findings differed from the previously supported assertions (Deblaere et al., 2014). Although LGBTQ+ collective action was a significant moderator, both feminist and race/ethnicity collective action were not. These findings implicated greater complexity in the links between identity-specific discrimination, community-based involvement actions, and psychological distress for multiple marginalized communities. More recent research has continued to investigate such processes for diverse LGBTQ+ subgroups. In a sample of transgender respondents, trans-oriented collective action was shown to strengthen the relationship between internalized transphobia and psychological distress (Breslow et al., 2015). Compared to extant literature, this was an unexpected finding that underscored the unique social location of trans+ populations.

Additionally, other studies on the antecedents of community-based involvement suggest variability among LGBTQ+ racial/ethnic subgroups. Previous work has identified experiences with heterosexism as a predictor of LGBTQ+ community-based involvement. In samples of LGBTQ+ BIPOC, experiences with racism is an additional predictor, contributing to the

increased engagement of LGBTQ+ folx in both LGBTQ+ and BIPOC communities (Swank & Fahs, 2013; Szymanski, 2012; Vandaalen & Santos, 2018).

In sum, we know that community-based involvement can buffer the effect of minority stress for LGBTQ+ folx, but we do not understand how this relationship operates for various subgroups apart of the LGBTQ+ community. Previous research suggests that the effects of community-based involvement may vary when considering (a) the specific community and/or identity-related actions that one is engaging with and (b) one's social location (i.e., demographic factors that relate to experiences of multiple minority stress). Altogether, there is little knowledge about the way identity multiplicity and complex marginalization shapes LGBTQ+ community-based involvement.

Research Gaps

As a community that is continuing to grow in numbers and diversity, scholars must consider the influence of varying individual and contextual factors on the engagement behaviors of LGBTQ+ folx. In the extant literature, few studies adequately examine the complexity of multiple marginalization and its potential effect on community-based involvement. While most studies have included predominately White samples, similarly, few have included adequate representation of gender expansive populations like trans and gender non-conforming people. Because of these limitations, there is little consensus on how intersectionality and multiple marginalization is related to community-based involvement. Such shortcomings are particularly relevant to the current research because they indicate the need for increased exploration of the community-based involvement of multiple marginalized populations such as Black and Latinx LGBTQ+.

Centering Black and Latinx LGBTQ+ Populations

Although most of the research about LGBTQ+ community-based involvement has only focused on behavioral engagement within LGBTQ+ affiliated spaces, previous literature provides support for broadening the scope when observing LGBTQ+ communities of color. Two considerations are shown in the research on Black and/or Latinx LGBTQ+ populations. First, Black and Latinx LGBTQ+ may be involved in several identity-related communities because of their multiple minority identities. Second, Intragroup marginalization, or the oppression of less privileged community members by more privileged members, may influence individuals' extent of involvement across different community spaces.

Thus, multiple locations for community-based participation are considered to be relevant for Black and Latinx LGBTQ+ people, including the LGBTQ+ community and BIPOC communities. Additionally, engagement with communities that explicitly highlight intersectional identities, like LGBTQ+ BIPOC spaces, are deemed relevant (Battle & Defreece, 2014; Ghabrial, 2016). Prior research suggests that each of these three identity-specific communities may offer individuals' access to positive coping and social support. However, findings also indicate that the potential for intragroup marginalization may shape individuals' extent of involvement across such spaces (Harris & Battle, 2013; McConnell et al., 2018).

Some examples include racism experiences in "mainstream" LGBTQ+ spaces, which are often characterized as predominately White and cisgender (Lim & Hewitt, 2018; McConnel et al., 2018; Przeworski & Piedra, 2020; Seeber, 2017). Additionally, there is the potential for experiences of homophobia or heterosexism in BIPOC spaces. Research on the extent of both experiences for LGBTQ+ BIPOC are plentiful, providing evidence for their impact on identity

formation and management, connectedness to both communities, and community engagement (Battle & Harris, 2013; Harris et al., 2015; Lim & Hewitt, 2018; McConnell et al., 2018). For specifically Black and Latinx trans and gender nonconforming people, intragroup marginalization experiences may also be increased because of their gender identities. Scholars have discussed how ideologies of cisnormativity and transphobia may permeate racial/ethnic minority communities and even LGBTQ+ oriented spaces, shaping individuals' perception of such settings (Hughto et al., 2015; Seeber, 2017).

Through the explicit centering of LGBTQ+ BIPOC, researchers have often aimed to portray the consequences of intersectional invisibility related to the underexamined risks associated with complex marginalization. Extant literature has highlighted the stacking layers of minority stress experienced by Black and Latinx LGBTQ+ populations relating to external and internal sources of stigma, discrimination, and social disadvantage (Balsam et al., 2016; Follins, 2014; McConnell et al., 2018). Although such work has offered meaningful knowledge about the harmful effects of interlocking systems of oppression, such narratives mainly paint LGBTQ+ BI-POC through a deficit or "at-risk" perspective (Cyrus, 2015). More work is needed to illustrate what Ghabrial (2016) emphasizes as the concept of *positive marginality*, or the reframing of one's stigmatized identity as a positive aspect of self. This shifting perspective underscores the coping and resistance of LGBTQ+ BI-POC in creating ways for their multiple disadvantaged statuses/social identities to support each other. This framework may be more useful for capturing the role of community-based involvement for Black and Latinx LGBTQ+.

In the following section, empirical and theoretical literature on Black and Latinx LGBTQ+ community-based involvement across the three identity-related communities discussed will be reviewed (LGBTQ+, BIPOC, and LGBTQ+-BIPOC). Outcomes

associated with community-based involvement will be provided, along with predictors and associated factors.

Involvement in (Mainstream) LGBTQ+ community spaces

In research that specifically centers Black and Latinx LGBTQ+ communities, results show variability among the associated predictors and outcomes. Feelings of connectedness or one's emotional attachment to the LGBTQ+ community and sexual identity outness are demonstrated as significant predictors of community-based involvement (Battle & Harris, 2013; Battle et al., 2013; Harris & Battle, 2013). Other predictors have varied across subgroups. For example, when controlling for the effect of community connectedness, outness, cultural demographics, and identity salience, researchers found that feeling uncomfortable in LGBTQ+ spaces significantly predicted increased sociopolitical involvement in LGBTQ+ settings for Black LGB men and women but not Latinx subgroups (Battle & Harris, 2013, 2013; Battle & Harris, 2013; Harris & Battle, 2013). Although this finding seems counterintuitive, it suggests that Black LGB men and women may cope with feeling alienated by the LGBTQ+ community by becoming more involved. For Latinx Gay and Bisexual men, involvement in AIDS and LGBTQ+ organizations was associated with higher income, earlier involvement, and childhood stigmatization experiences based on gender nonconformity (Ramirez-Valles et al., 2014).

Studies suggest that there are mostly positive outcomes associated with individuals' increased community-based involvement in LGBTQ+ oriented groups, however there are fewer studies that apply such observations to Black and Latinx LGBTQ+ populations. Some research supports the assumptions that involvement in the LGBTQ+ community may predict healthier outcomes for Black and Latinx populations, but not all findings show this. In a sample of sexual

minority women of color, sexual minority collective action alleviated the effects of perceived heterosexism on the psychological wellbeing of sexual minority women of color (Deblaere et al., 2014). However, in a national sample of Same Gender Loving Black Women, sociopolitical involvement in the LGBTQ+ community was not a significant predictor of participants' increased happiness or overall health (Battle & DeFreece, 2014). Scholars assert that the limited consensus among findings may be related to the multiple forms of marginalization that Black and Latinx LGBTQ+ people face, including racism within 'mainstream' LGBTQ+ community spaces (Cyrus, 2018; Vandaalen & Santos, 2017). In several studies, scholars found strong correlations between community-based involvement and stigmatization and/or perceived racism in LGBTQ+ spaces for Black and Latinx samples (Vandaalen & Santos, 2017; McConnel et al., 2018).

Involvement in BIPOC spaces

Literature on Black and Latinx LGBTQ+ community-based involvement in people of color communities has mostly documented its relationship to individuals' identity development and management and experiences of multiple marginalization. Black and Latinx communities are often portrayed as potentially conflicting spaces for LGBTQ+ folx (Battle & DeFreece, 2014; Battle & Harris, 2013; Hotten et al., 2018; Mobley & Johnson, 2015). While racial/ethnic communities often provide an essential support network that buffers the negative effects of racism, the potential for experiences of sexuality and/or gender-based discrimination can make some Black and Latinx spaces unwelcoming for those that identify as LGBTQ+. Research suggests that negative attitudes towards the LGBTQ+ community may relate to cultural values that are found within both racial/ethnic groups involving conservative religiosity and traditional gender roles/expectations (i.e., *marianismo, machismo*) (Battle, 2007; Hill, 2013; Przeworski &

Piedra, 2020). Additionally, it is crucial to consider the diversity within such communities and their embeddedness within social contexts that manifest cis- and hetero- normative ideologies.

Religious organizations and/or general faith-based practices may be incorporated as overt and/or implicit aspects within the relevant sites for African American/Black and Latinx community engagement. Research has highlighted the historical and symbolic significance of Black Christian churches as influential centers for cultural, political, social, and religious engagement (Battle & DeFreece, 2014; Beadle-Holder, 2011; Harris, 2010). Where African American and Black people may have been socially excluded in other spaces in society, Black churches offered physical grounds for group members to interact and support each other in various domains of life. Some of the documented sites for African American/Black community-based involvement actions include beauty salons/barbershops, social clubs, Black Greek organizations, Historically Black Colleges and Universities (HBCUs), and political action groups (i.e. Black Lives Matter) (Hotten et al., 2018; Mobley & Johnson, 2015). Literature has focused less on identifying specific sites that may be relevant for Latinx community-based involvement, however some collective actions highlighted include marching/protesting, community mentoring and tutoring, translating services, community organizing, social activities involving religious celebrations, expressive arts, and the teaching of ethnic or indigenous traditions (Alcantar, 2014). Additionally, several influences on Latinx/Hispanic ethnic communities' community-based involvement are highlighted, including sociohistorical and political context, immigrant generation and status, and the types of engagement actions (formal political v. informal social activities) (Alcantar, 2014).

The religious aspects of Black and Latinx culture and community involvement spaces may contribute to negative attitudes about LGBTQ+. However, not all Black and Latinx

religious and cultural spaces may be perceived as disapproving (i.e., homophobic, transphobic) and/or harmful for LGBTQ+ folx. Studies suggest that Black and Latinx LGBTQ+ may exhibit a greater endorsement of religiosity and/or spirituality, which may serve as a source of resilience (Battle & Defreece, 2014; Lefevor et al., 2020). In Lefever and colleagues' 2020 study, Black LGBTQ+ participants indicated their religion as highly important were less distressed than those who indicated less importance or no religious affiliation (Lefevor et al., 2020). Additionally, Battle and Defreece (2014) identified religiosity/spirituality as a significant predictor of perceived happiness and overall health for Black Same Gender Loving Women. Little research has explicitly assessed the relationship between Black and Latinx LGBTQ+ community-based involvement and religiosity/spirituality. However, the perceived importance of religiosity/spirituality in the cultural backgrounds of Black and Latinx LGBTQ+ may relate to their engagement in BIPOC community spaces.

Extant literature has documented varying effects of increased engagement in BIPOC on the health of Black and Latinx LGBTQ+. The relationship between BIPOC engagement and LGBTQ+ identity disclosure (i.e., outness) is often documented. Outness is commonly understood as a developmental process, but it is important to consider its inextricable links to structural contexts. Scholars have highlighted that "Coming out" and living as an "out" person can occur differently across populations (Pastrana, 2014). Several social location factors are related to outness including race/ethnicity, gender, and class.

Research shows that Black and Latinx LGBTQ+ who are more involved in BIPOC spaces may experience social pressures to hide their LGBTQ+ identities (Brooks, 2016; Miller, 2011; Przeworski & Piedra, 2020). For Latinx LGBTQ+, cultural ideas regarding *familismo* may contribute to decisions about identity disclosure. Proclaiming one's LGBTQ+ identity can be

perceived as rejecting one's family unit (Marsiglia, 1998; Pastrana, 2015). Scholars have utilized the concept of *sexual silence* to capture the social pressures for remaining silent about sexuality matters in some Latinx cultural contexts (Pastrana, 2015). Similarly, African American/Black sexuality literature has explored the role of "Don't Ask, Don't Tell" cultural policies (Brooks, 2016; Miller, 2011). These social pressures can shape experiences of conflicts between one's racial/ethnic culture and LGBTQ+ identity. Literature has documented the unique strategies of identity management used by some LGBTQ+ BIPOC. Qualitative studies have characterized a form of identity code-switching, where people are "out" to select community members to sustain their inclusion within family and/or community contexts (Brooks, 2016; Marsiglia, 1998; Przeworski & Piedra, 2020). Thus, outness and its relationship to community-based involvement among Black and Latinx LGBTQ+ who are actively engaged in BIPOC communities may vary from the suggested relationships shown in studies on predominately White samples.

The benefits of active engagement with racial/ethnic community spaces for LGBTQ+ are often underexamined, although research suggests it may contribute to the populations' resilience. Despite the risks for experiences of LGBTQ+ oriented discrimination, people may choose to maintain involvement in racial/ethnic minority spaces because of its' protective properties. For example, engagement with other Black and/or Latinx community members offers valuable access to affirmative emotional and social support that buffers the effects of being alienated and/or marginalized within the larger society because of racial/ethnic identity (Miller, 2011; Ramirez-Valles, 2004). Additionally, the cultural values of extended family bonds and interconnectedness that are found within both Black and Latinx cultures may connect to one's sustained community-based involvement in racial/ethnic community spaces (Lefevor et al., 2020; Marsiglia, 1998; Pastrana, 2015; Przeworski & Piedra, 2020).

Studies from the Social Justice Sexuality Project suggest that connectedness to the LGBTQ+ community is a significant predictor of BIPOC community-based involvement (Battle & Harris, 2013; Harris & Battle, 2013; Harris et al., 2013). Other predictors of SPI in BIPOC communities include comfort in BIPOC spaces, comfort in LGBTQ+ spaces, and racial/ethnic identity salience/centrality (Battle & Harris, 2013; Harris & Battle, 2013; Harris et al., 2013; Miller, 2011).

Involvement in LGBTQ+ BIPOC spaces

There is limited research about Black and Latinx LGBTQ+ community-based involvement in spaces that are specifically for LGBTQ+ racial/ethnic minorities. Several reasons may contribute to its under examination including the invisibility of such spaces in mainstream understandings of the LGBTQ+ community and the underrepresentation of LGBTQ+ BIPOC in LGBTQ+ scholarly research. Furthermore, as contemporary research has furthered our knowledge about the complexities of multiple marginalization, scholars have only recently explored varying definition of "community" across LGBTQ+ subgroups. Literature has highlighted how individuals' sense of community are influenced by tensions within the LGBTQ+ community including conflicts around interpersonal and gender dynamics, class disparities, and intragroup marginalization (i.e., racism, transphobia, biphobia) (Frost & Meyer, 2012; Frost et al., 2016; McConnell et al., 2018; Sexton et al., 2017). Such experiences may exacerbate individuals' experiences of minority stress, especially for Black and Latinx LGBTQ+ people.

In community spaces for both (Mainstream) LGBTQ+ and Black and/or Latinx cultural actions, Black and Latinx LGBTQ+ people may engage in a continuous process of adapting and managing their identities. Identity management can influence one's feelings of internal conflict,

isolation and/or exclusion, which can be a significant source of stress and anxiety (Lim & Hewitt, 2018; Morales, 1989; Telander et al., 2018). Additionally, larger within-group tensions may encourage individuals to engage or even create unique spaces where intersectional identities are adequately represented and supported. Qualitative research on the experiences of LGBTQ+ BIPOC has described such processes. In a 2012 study of 168 Canadian Black MSM (i.e., men who have sex with other men), the researchers noted clear differences in participants' connectedness to the mainstream gay community v. Black or African gay networks. Some interviewees rejected involvement in the Toronto gay community, while endorsing active engagement in the racial/ethnic LGBTQ+ spaces (George et al., 2012). LGBTQ+ BIPOC in Lim and Hewitt's (2018) study explained how feelings of multiple exclusions were managed through participants' engagement with communities that highlighted their intersectional identities (i.e., Bisexual of Color, LGBTQ+ Asian Australians). An example of such communities within an American social context is the LGBTQ+ BIPOC Ballroom scene. Such communities emerged as an LGBT subculture comprised of chosen families (i.e., "houses") that compete in various fashion and dance competitions (Battle & DeFreece,2014; Telander et al., 2018). In the New Orleans ball scene, Black, Latino and other racial/ethnic minority MSM were more likely to belong to constructed families than White MSM (Zarwell & Robinson, 2018). Ballroom communities have been shown to increase members' access to social support, social capital, and pro-health information and resources (Battle & DeFreece, 2014; Telander et al., 2018 Zarwell & Robinson, 2018). Although limited, these studies underscore the importance of considering Intersectional spaces when aiming to understand community-based involvement for Black and Latinx LGBTQ+.

In two studies exploring the antecedents of Black and Latinx LGBTQ+ sociopolitical involvement in LGBTQ+ people of color communities, scholars found that feeling connected to the LGBTQ+ community was a consistent significant predictor across cisgender men and women subgroups. Additional predictors varied across subgroups. Racial/ethnic (RE) identity salience and comfort in BIPOC spaces were positively associated with SPI for Black and Latinx men. Being out to more people and RE identity salience predicted the increased involvement of Black women. For Latinx women, being out to more people predicted increased involvement (Harris et al., 2015; Harris et al., 2013).

Gaps in the Research on Black and Latinx LGBTQ+ Community-based Involvement

Three limitations in the literature reviewed are relevant to scholars' holistic understanding of the community-based involvement of Black and Latinx LGBTQ+ folx. First, few studies explore Black and Latinx LGBTQ+ community-based involvement outside of the LGBTQ+ community. The limited research on Black and Latinx LGBTQ+ involvement in BIPOC and LGBTQ+-BIPOC spaces have rendered skewed narratives that primarily portray increased engagement with BIPOC spaces as a risk factor impacting LGBTQ+ identity development and LGBTQ+-BIPOC involvement as a miniscule. Future research may benefit from interrogating the deficit focused perspectives of Black and Latinx LGBTQ+ community-based involvement in BIPOC through increasing strength-based approaches. Similarly, the research on Black and Latinx community-based involvement in LGBTQ+-BIPOC communities may benefit from exploring people's subjective meaning-making for defining and engaging in such spaces.

Second, across Black and Latinx LGBTQ+ community-based involvement research, TGNC subgroups often are omitted or significantly underrepresented. While study findings

indicate significant within-group variability among the antecedents and outcomes from the community-based involvement of Black and Latinx LGBTQ+ subgroups, little is known about trans and gender nonconforming communities. When considering the assumptions of Intersectionality, it is essential to highlight how complex power and privilege informed by cisnormativity and/or transphobia may shape engagement behaviors.

Finally, most studies have operationalized involvement in distinct community spaces as mutually exclusive variables. With applying such approaches, studies consider the effects of Black and Latinx LGBTQ+ involvement in different identity-related communities as separate, rather than interrelated, which may be a more accurate representation of how intersectional identities relate to involvement antecedents and outcomes. To my knowledge, no study considers community-based involvement across all three spaces reviewed. Research that has accounted for multiple sites of involvement have only included the LGBTQ+ and BIPOC community together.

CHAPTER 3: METHOD

Participants

The sample consisted of 2,518 LGBTQ+ adults. Nearly two-thirds of the sample identified as Black (*n* =1,587), 30% (*n* = 771) as Latinx, and 7% (*n* = 160) as both. The majority identified as cisgender sexual minorities, with over half identifying as men (*n* = 1,290). About 8% of the population indicated a gender identity that did not coincide with their sex assigned at birth. For this study, individuals in this group will be referred to as trans and gender nonconforming (TGNC). Over half of the sample were between the ages of 25 and 49 (62%), with the average age of 35 years (*SD* = 12.66). Three quarters of the participants resided in metropolitan cities. Also, 29% lived in a Southern part of the United States. See Table 1 in Appendix A for more information about sample demographics.

Participants were part of the larger dataset from the Social Justice Sexuality Project (SJSP). The SJSP contains data from a national survey distributed throughout the United States and Puerto Rico in 2010 to explore the experiences of LGBTQ+ BIPOC. As one of the most extensive national surveys of LGBTQ+ BIPOC, the dataset provides access to a sample of over 5,000 Black, Latinx, and Asian and Pacific Islander, and multiracial participants (Battle & Harris, 2013). I decided to focus on the subgroup of Black and Latinx respondents because of my explicit interest in their community-based involvement. As an emerging scholar, I aspire to use my research to inform the cultivation of affirmative cultural spaces for Black and Latinx LGBTQ+ folx. The current project provided an opportunity to deepen my knowledge of extant literature on community-based involvement and the specific engagement behaviors of Black and Latinx folx. As an initial investigation of the usefulness of this group-based approach to describing community-based involvement across multiple sites, I deemed it appropriate to

facilitate the current project with this specific subgroup. In the future, I plan to offer a comprehensive study that includes all BIPOC respondents.

Table 1: Sample Demographics

Characteristic	(%)
Race & Ethnicity	
Black	1587
Latinx	771
Both	160
Sexual Orientation	
Gay	1078 (41.2%)
Lesbian	692 (26.4%)
Bisexual	322 (12.3%)
Two Spirit	62 (2.4%)
Queer	153 (5.8%)
In the Life	60 (2.3%)
Same Gender Loving	197 (7.5%)
Straight	34 (1.3%)
Macha/o	14 (.5%)
Activa/o	3 (.1%)
Pasiva/o	2 (.1%)
Gender Identity	
Cis Men	1290 (51.2%)
Cis Woman	1042 (41.4%
TGNC	186 (7%)
Household Income	
Under $8,500	266 (10.7%)
11,000 - 13,499	122 (4.9%)
13,500 - 14,999	84 (3.4%)
15,000 - 17,499	63 (2.5%
17,500 - 19,999	67 (2.7%
30,000-39,999	329 (13.3%)
40,000-49,999	309 (12.5%)
50,000-74,999	451 (18.2%)
75,000-$99,999	248 (10.0%)
100,000+	299 (9.2%)
Age	
18-24	581 (23%)
25-49	1602 (62%)
50+	370 (15%)
Nativity	
Born in U.S.	2140 (85.3%)
Foreign Born	370 (14.7%)
Education	
Less than High School	82 (3.2%)
High School diploma or GED	371 (14.7%)
Some College, no degree	687 (27.2%)
Associate degree	244 (7.6%)
Bachelor's Degree	523 (20.7%)
Some Graduate / Professional	191 (17.6%)
Graduate / Professional degree	426 (16.9%)

Measures

Sociopolitical Involvement

Sociopolitical involvement (SPI), or one's participation in social and cultural events addressing community issues and concerns was measured across three identity related community spaces (i.e., LGBTQ+, BIPOC, and LGBTQ+ BIPOC). Three community-specific scales were included in the analysis. Each scale consisted of six items (e.g., "participated in social/cultural events", "donated money to an organization") rated on a 6-point scale (1 = *never* to 6 = *more than a week*). To measure sociopolitical involvement in LGBTQ+ spaces, the following prompt was used: "Thinking about LGBT groups, organizations, and activities in general, during the past 12 months, how often have you _____?" Sociopolitical involvement in BIPOC and LGBTQ+ -BIPOC spaces was measured using the same items with a modified prompt referencing the specific community of interest. Responses across the six items were summed and averaged to provide a score for each SPI scale. Higher average scores indicated more frequent sociopolitical involvement in the referenced community. The alpha coefficients for this sample were: SPI in LGBTQ+ (α = .75), BIPOC (α = .81), and LGBTQ+ BIPOC (α = .83).

Prior research using the SJSP dataset indicated acceptable reliability estimates across multiple subgroups. In subsamples of gay and bisexual Black, Latinx, and Asian/Pacific Islander men (N = 1,414) and women (N =1,193), the reliability estimates for the LGBTQ+ BIPOC indicator were .84 and .86, respectively (Harris et al, 2013; Harris et al., 2015). In the subsamples of same gender loving (SGL) Black men (N = 833), SGL Black women (N = 646), and LB Latina women (N = 379) the estimates for the SPI in LGBTQ+ indicator ranged from .75

to .77 and the estimates for the BIPOC community indicator ranged from .79 to .84 (Battle & Harris, 2013; Battle & Harris, 2013, Harris & Battle, 2013).

Cultural Factors

LGBTQ+ Community Connectedness. Community connectedness refers to one's cognitive and/or affective affiliation with a community (Frost & Meyer, 2012). Three items measured participants' connectedness to the LGBTQ+ community (e.g., "I feel a bond with other LGBT people"). Respondents indicated their agreement to the statements using a 6-point Likert type scale (1 = *strongly disagree*, 6 = *strongly agree*). Averaging responses across the six items created scores. Higher scores indicate greater connectedness to the LGBTQ+ community. In the SJSP subsamples of SGL Black men (N = 833) and women (N = 646), LB Latina women (N = 379), and LB Asian/Pacific Island women (N = 174), previous studies found reliability estimates ranging from .71 (Battle & Harris, 2013; Harris et al., 2015) to .78 (Battle & Harris, 2013). Such findings indicate relative stability of the instrument among subgroups in the sample. Cronbach's alpha for the current sample was .76.

Outness. Participants provided the extent of their sexual identity disclosure, or outness, across six interpersonal groups (e.g., family, friends, co-workers). Responses were rated on a scale of 1 to 5 (1 = *no one in that group knew about their identity*; 5 = *everybody in that group knew about their identity*). Summed and averaged scores were created for each interpersonal group. Individuals with higher averages were considered "out" to more people. Reliability estimates among subsamples including SGL Black men (n = 833), SGL Black women (n = 646), and LB Latina women (n = 379) are acceptable and have ranged from .85 (Battle & Harris, 2013) to .90 (Battle & Harris, 2013). The Cronbach's alpha for the current study was .88.

Religiosity/Spirituality. Religiosity/spirituality was measured by five self-reported items, adapted from the 5-item Santa Clara Strength of Religious Faith (SCSRF) Brief Survey. Items were designed to capture one's affiliation with institutionalized religions and/or general faith practices. Behavioral engagement with specific religious activities (e.g., "I pray daily") and the salience of faith and/or religion in respondents' lives (e.g., "My faith impacts many of my decisions") were included. Respondents indicated their agreement with each statement on a 4-point Likert type scale (1 = *strongly disagree*, 4 = *strongly agree*). Responses across the 5 items were averaged to obtain scale scores. Higher scores exhibit higher religiosity/spirituality.

Findings from extant literature have provided support for the psychometric properties of the instrument. Items for the SCRF- Brief Survey were extracted from the original 10-item SCSRF survey. The brief version was created and analyzed using four samples including college students across nine universities ($N = 548$, $N = 652$), women cancer or cancer screening patients ($N = 199$) and women in a clinic environment ($N = 175$). Significant correlations between the 10-item survey and the brief version were found for each sample. Reliability estimates were high with coefficients ranging from .95 (Storch et al., 2004) to .99 (Plante, 2010; Plante et al., 2002). A principal components analysis indicated a one factor solution that accounted for 82.9% of the variance (Storch et al., 2004). Research findings suggest high correlations between the survey and other instruments that measure intrinsic and extrinsic religiosity, religious involvement, and religious motivation provide support for the instrument's validity (Plante et al., 2002). Cronbach's alpha for the current sample was .94.

Social Location Factors

Participants completed a personal demographic questionnaire where they reported their race and/or ethnic identity, sexual orientation, annual income, education, and current gender

identity. Write in options were also offered for sexuality and gender self-identifications. The sexuality and gender subgroups created by the SJSP researchers were utilized for the current analyses.

Psychological Wellbeing

General psychological wellbeing was assessed by a 4-item self-reported inventory, adapted from the positive affect subscale from the Center for Epidemiological Studies-Depression Scale (CES-D; Radloff, 1977). Participants were prompted to indicate the frequency of various emotional experiences during the previous week including happiness, enjoyment of life, and hopefulness about the future. Responses were rated on a 4-point scale (1 = *never*; 4 = *most of the time*). Scores were summed and averaged, with higher scores indicating higher levels of psychological wellbeing.

Previous research has found the CES-D Positive Affect subscale conceptually equivalent and consistent across multiple ethnic groups including White/Caucasian, African American/Black, and Latinx (e.g., Mexican, Puerto Rican, and Cuban) (Crocket et al., 2005; Garcia & Marks, 1989; Guarnaccia et al., 1989; Radloff, 1977). Reliability estimates among subsamples of Black LGBTQ+ men and women from SJSP studies range from .87 (Allen & Leslie, 2018) to .88 (Battle & Defreece, 2014), suggesting high internal consistency across sample subgroups. The Cronbach's alpha for the current study was .87.

Procedures

To develop the Social Justice and Sexuality Project, a 105-item survey was created through an iterative process involving several focus groups to obtain guidance and feedback from community members and stakeholders. Several sources were referenced during survey creation to ensure measurement reliability and content validity. These sources include the Black

Pride Survey 2000 (Battle et al., 2002), the Lavender Islands Study on Family (Henrickson et al., 2007), the Living in the Margins Survey (Dang & Vianney, 2007), the National Black Lesbian Needs Assessment Survey (Ramsey et al., 2010), the General Social Survey (GSS), Nuestras Voces (Diaz et al., 2006), and the Santa Clara Strength of Religious Faith Survey (Plante et al., 2002). To test instrument drafts, four pilot studies were conducted (Battle et al., 2017).

Data collection was completed from January to December of 2010. Participants were recruited from both LGBTQ+ and BIPOC specific organizations and events through a variety of non-probability strategies such as snowball, respondent-driven, venue-based sampling, and web-based recruitment (Battle et al., 2017). For hard to reach populations, like the proposed community of LGBTQ+ BIPOC, such methods are commonly used and shown to be effective. Survey data were collected via mail, online, and on-site questionnaires.

To obtain the current study sample, individuals who identified as having a Black racial identity and/or a Latinx ethnic identity were extracted into a separate dataset. After, age data were checked to exclude participants under 18 years of age. Respondents' gender and sexual identities were checked to exclude participants who identified as heterosexual/straight and cisgender. A series of crosstab analyses were conducted to verify exclusions. The sample included respondents that identified as TGNC and straight. Study procedures were approved by the institutional review board (IRB).

Data Analysis Plan

Descriptive analyses were conducted using IBM SPSS Statistics for Windows, version 26 (IBM Corp., Armonk, N.Y., USA., 2019). Using listwise comparisons, histograms were accessed to determine normality. Skewness and kurtosis statistics were shown to be within the appropriate

ranges indicating acceptable normality (skewness < |2|, kurtosis < |7|; Kim, 2013). Data were examined for univariate and multivariate outliers using z score distributions and Mahalanobis distance, respectively. No outliers were detected. Data were also checked for multinomial logistic regression assumptions, including independence of observations, multicollinearity, and linearity of independent variables and log odds.

Are there SPI Subgroups?: Latent Profile Analysis

To answer the first research question and identify groups with similar SPI patterns in LGBTQ+, BIPOC, and LGBTQ BIPOC communities, a latent profile analysis (LPA) was conducted using the three indicators of SPI. LPA is a mixture modeling method that identifies discrete latent classes or homogenous subgroups based on measured variables (Oberski, 2016). It is considered superior to cluster analysis because it relies on probability methods shown to better detect latent variables (Tein et al., 2013). While most cluster analysis approaches rely on researchers' subjective judgment to determine the number and nature of clusters, LPA offers objective fit indices that indicate the optimal number of latent classes and individual class membership. Additionally, the LPA approach can be applied to unstandardized data and variables with multicollinearity (Stanley et al., 2017).

LPA solutions for 2 – 7 class models were assessed using Mplus 8 (Muthén & Muthén, 2017). To determine the best profile solution subgroup/class sizes, theoretical considerations, and comparable statistics for non-nested models were analyzed and compared. The approaches include Akaike information criterion (AIC), Bayesian information criterion (BIC), entropy, adjusted BIC, Lo–Mendell–Rubin Adjusted Likelihood Ratio Test value (LMR), and the Bootstrapped Likelihood Ratio Test (BLRT) *p* value (Akaike, 1987; Sclove, 1987). Lower AIC, BIC, and adjusted BIC statistics indicate a better fit model (Linnenbrook-Garcia et al., 2018).

Additionally, entropy levels closer to 1 indicate better classification quality (Geiser, 2013; Weller et al., 2020). A cutoff point of .80 - .90 is suggested for acceptable entropy (Weller et al., 2020). Both the LMR and BLRT compare *K* profile solutions to the *k* -1profile model to evaluate the improvement in fit. Significant *p* values for the LMR and BLRT indicate model improvement (Weller et al., 2020). To characterize the profiles, subgroups were assessed in the context of literature and theory on Black and Latinx SPI and community-based involvement. This approach is consistent with prior research (Cloutier et al., 2016; Mekawi et al., 2020).

Are Associated Cultural and Social Location Factors Related to SPI Subgroups?

When considering the second research question and recommendations from prior research, the adjusted LPA three-step approach was deemed most appropriate for examining covariates of the latent profiles (Asparouhov & Muthén, 2014; Collier & Leite, 2017). The first step involves completing the LPA procedures to determine the best fit model. In the second step, posterior probabilities are used to determine each participant's most likely class membership. Additionally, measurement errors are retained to account for classification uncertainty (Kamata et al., 2018). In the final step, an auxiliary model for each profile is created using each covariate as a predictor of profile membership, while accounting for measurement error (Cloutier et al., 2016; Feingold et al., 2014). In comparison to other approaches to conducting LPA with covariates, simulation studies show that in most cases the adjusted three-step method produces significantly less bias in coefficient and standard error estimates (Asparouhov & Muthén, 2014; Collier & Leite, 2017).

The analysis was conducted using the "AUXILIARY are (R3STEP)" command in Mplus. Three cultural factors highlighted by prior research as potential predictors of SPI were examined: connectedness to the LGBTQ+ community, sexual identity outness, and

religiosity/spirituality. Additionally, five social location/demographic factors were analyzed including sexual orientation, age, race/ethnicity, income, and education. Adjusted odds ratios and 95% confidence intervals were calculated for effect size estimates.

Are SPI Subgroups Related to Psychological Wellbeing?

The LPA 3-step approach was conducted to explore the SPI profiles' predictive effects on the distal outcome of psychological well-being. Extant literature has recommended this method because of its greater flexibility, acceptable estimations, and higher statistical power (Asparouhov & Muthén, 2014; Nylund-Gibson et al., 2019). The method applies a similar stepwise approach to the analysis as the 3-step approach to LPA with covariates (R3STEP). The "AUXILIARY are (DU3STEP)" command was utilized, as recommended by prior research as the appropriate command for analyzing data with unequal means and variances (Asparouhov & Muthén, 2014).

Missing Data

A missing values analysis was conducted on the study variables using IBM SPSS Statistics for Windows, version 26 (IBM Corp., Armonk, N.Y., USA, 2019). About 14.7% of the data values were missing. Majority of the missing data were from the self-reported education and income (8%). However, the missingness for each variable was less than 5%. A Little's Missing Completely at Random Test showed significant differences between EM means indicating that data were not missing completely at random, X^2 (371, N = 2518) = 463.76, p = .001. *T*-tests were conducted to determine whether participants with missing data differed from those without missing data on study variables. Results suggested that disparities between group means were not significantly different from zero for all variables including connectedness to the LGBTQ+ community, $t(1, 2491) = -1.26$, p =.21, spirituality/religiosity, $t(1,2459) = -.91$, p =.36, sexual

identity outness, $t(1, 2479) = -.67$, $p = .50$, psychological wellbeing, $t(1, 2420) = -1.43$, $p = .15$, and sociopolitical involvement in LGBTQ+, $t(1, 2467) = -.48$, $p = .66$, BIPOC , $t(1, 2442) = -.77$, $p = .44$, and LGBTQ+-BIPOC communities, $t(1, 2401) = -.63$, $p = .52$. Applying such findings, data were considered missing not at random (Garson, 2015).

Two approaches were applied to treat missing data. For the LPA and the distal outcome analysis, the Mplus default of full information maximum likelihood (FIML) with robust errors was considered appropriate. Extant literature indicates several benefits of FIML including its ability to generate accurate standard errors (Scholmer et al., 2010). For the 3-step approach to exploring LPA covariates in Mplus, the available options for treating missing data are listwise deletion and multiple imputation. Using MCMC iterations, ten datasets were imputed from an unrestricted model (H1 model) in Mplus. This approach was chosen because it provides equally reliable parameter estimates and inferential conclusions as FIML (Asparouhov & Muthen, 2010; Scholmer et al., 2010).

CHAPTER 4: RESULTS

Descriptive Statistics

The means, standard deviations, and bivariate correlations for the study variables are provided in Table 2. On average, respondents participated in the LGBTQ+, BIPOC, and LGBTQ BIPOC communities about 6 times a year, with the most engagement in the LGBTQ+ community. Significant and large positive correlations were found among the three sociopolitical involvement indicators. Most study variables were significantly correlated with SPI in each community. Education was only significantly correlated with SPI in LGBTQ+ and BIPOC, while sexual orientation was only significantly correlated with SPI in BIPOC. Income was not significantly correlated with any of the SPI measures.

Table 2: Intercorrelations, Means, Standard Deviations, Range, Skewness, and Kurtosis for Main Study Variables

Variable	1	2	3	4	5	6	7	8	9	M	SD
1.SPI in LGBTQ+	-									3.30	1.02
2. SPI in BIPOC	.66**	-								3.01	1.14
3. SPI in LGBQ+ BIPOC	.62**	.77**	-							2.82	1.18
4. Connectedness	.30**	.18**	.24**	-						4.15	1.30
5. Religiosity/Spirituality	.07**	.15**	.18**	.09**	-					2.80	.97
6. Outness	.23**	.10**	.14**	.24**	-.03	-				3.64	1.17
7. Psychological Wellbeing	.09**	.09**	.11**	.16**	.16**	.09**	-			3.28	.74
8. Household Income	.08	.04	.03	.014	.03	.02	.18**	-		7.68	3.40
9. Educational Attainment	.09**	.07**	.03	.03	.01	-.03	.12**	.41**	-	4.25	1.75

Note. SPI = Sociopolitical Involvement
*$p < .05$, **$p < .01$

Identifying Sociopolitical Involvement Patterns

Latent profile models were conducted on the three sociopolitical involvement indicators. Using the FIML approach to treat missing data in the three SPI indicator variables, 2,487

participants were retained for the LPA sample. Solution models with two to seven profiles were tested and an analysis of several goodness of fit indices was conducted. See Table 3 for more information.

Table 3. Fit Indices for Latent Profile Analysis

	AIC	BIC	Adj. BIC	Entropy	LMR(*p*)	BLRT *p*	Class sizes
2	20014.1	20072.288	20040.516	.766	2257 (<.001)	<.001*	1501, 986
3	19042.416	19123.880	19079.398	.790	949.33 (<.001)	<.001*	1208, 912, 367
4	18663.499	18768.238	18711.047	.769	374.93 (<.001)	<.001*	561, 728, 204, 994
5	18567.384	18695.398	18625.498	.747	100.89 (0.03)	<.001*	459, 854, 757, 316, 101
6	**18454.162**	**18605.451**	**18522.843**	**.761**	**117.47 (0.26)**	**<.001***	**434, 680, 140, 751, 382, 100**
7	18357.952	18532.517	18437.200	.773	100 (1.00)	<.001*	393, 331, 54, 81, 784, 115, 729

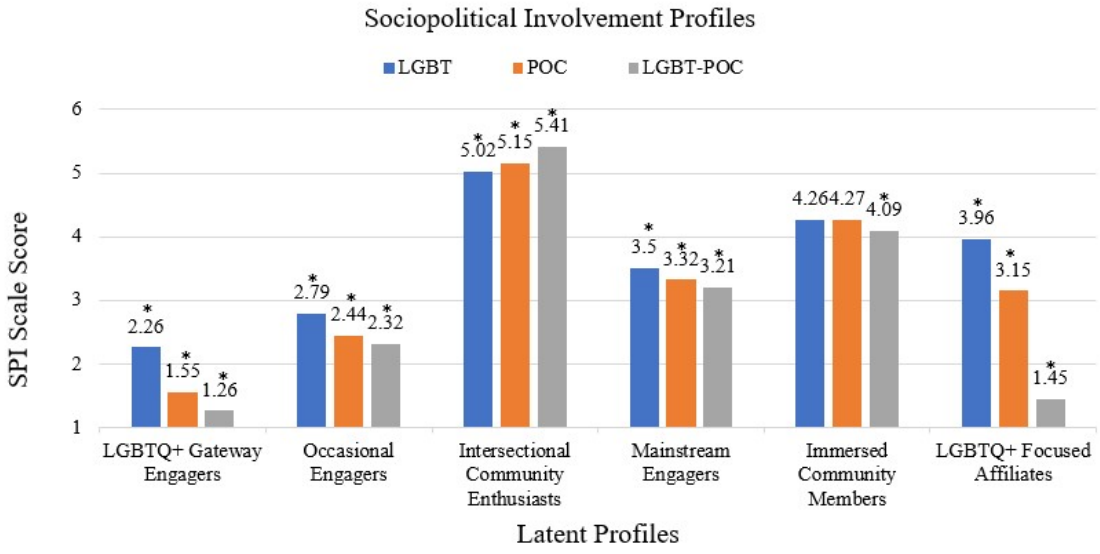
Note. Values in bold indicate the final profile solution.
AIC = Akaike information criterion; BIC = Bayesian information criterion; LMR = Lo–Mendell–Rubin Adjusted Likelihood Ratio; BLRT *p* = Bootstrapped Likelihood Ratio Test (BLRT) p value

The AIC, BIC, Adjusted BIC and BLRT *p* values indicated that the goodness of fit increased as the model solution's number of profiles also increased. Entropy values suggested that the three and seven profile solutions had superior classification quality, however, each observed entropy was less than the recommended cutoff of .80 (Geiser, 2013; Weller et al., 2020). The adjusted LMR test found no significant changes in the model quality after the five-profile solution. However; the other model fit indices indicated the six and seven profile solutions as superior to the five-profile model. Additionally, the low entropy value for the five-profile solution provided support for considering the six and seven profile solutions.

Although the entropy and BLRT statistics for the seven-profile model suggested better fit and classification quality than the six-profile solution, its subgroup proportions warranted concern. Scholars recommend profiles that are at least 5% of the sample to obtain adequate statistical power for completing additional analyses (Isler, 2016). Three profiles in the seven-class solution were less than 5% of the sample. Considering such results along within the context of the literature, the six-profile solution was retained.

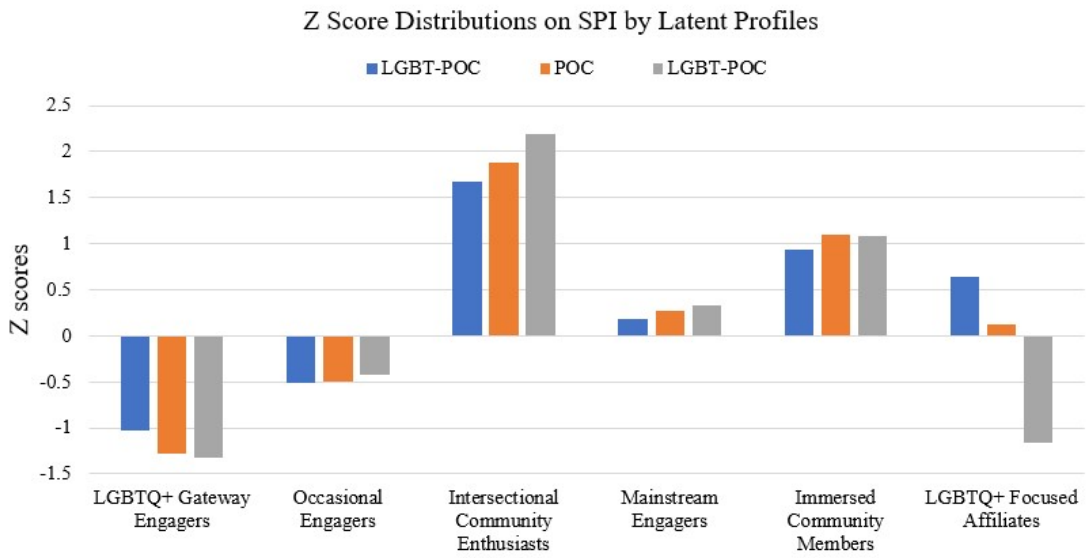
The final model solution's classification quality was .76, which is less than the recommended cutoff of .80 (Wells et al., 2020). The entropy value indicates some overlap across latent profiles. I decided to proceed with additional analyses to offer an initial exploration of the usefulness of this methodological approach to describing community-based involvement. Other studies utilizing LPA methods as an exploratory approach to data analysis have been published with similar results (Isler, 2016; McLarnon & O'Neill; 2018). Further discussion of this limitation is offered in the following chapter. See below for comparative graphs of the observed profiles. Figure 1 provides group means using the raw scale scores and Figure 2 illustrates the z score distributions for each profile.

Figure 1: Latent Profiles of SPI with Raw Scale Scores



Note. SPI = Sociopolitical Involvement
Within group mean level differences *$p < .05$

Figure 2: LPA Results with *Z* score Distributions



Note. SPI = Sociopolitical Involvement

Observed SPI Subgroups

Profile 1 (n = 434) reported an average level of sociopolitical involvement that was at least one standard deviation below the sample mean in all three communities. Sociopolitical involvement in the LGBTQ+ community was significantly greater than involvement in BIPOC, t (432) = 15.31, p < .001, and LGBTQ+ BIPOC spaces t (417) = 22.91, p < .001. Involvement in BIPOC communities was significantly greater than involvement in LGBTQ+ BIPOC communities, t (417) = 10.88, p < .001. I referred to this profile as *LGBTQ+ Gateway Engagers*. Although overall below average SPI is shown, the significantly higher engagement levels in specifically LGBTQ+ oriented spaces warrants attention. When becoming actively engaged in a community space, such respondents may be more likely to choose a LGBTQ+ oriented space. Furthermore, the LGBTQ+ community may act as a catalyst for engagement within other community spaces.

Profile 2 (n = 680) indicated sociopolitical involvement that was half a standard deviation below the sample mean in all three communities. I referred to this profile as *Occasional*

Engagers because they indicated infrequent involvement in the SPI activities. *T*-test results showed significant differences between respondents' community-specific SPI. The group mean for SPI in the LGBTQ+ community was significantly higher than the other two communities, t (663) = 10.55, $p < .00$. Additionally, SPI in the LGBTQ+ BIPOC community was significantly lower than SPI in BIPOC, t (650) = -4.04, $p < .001$. As the second largest profile, this group consists of people who may be inconsistent in their community engagement efforts; however, they become involved when possible in each community space.

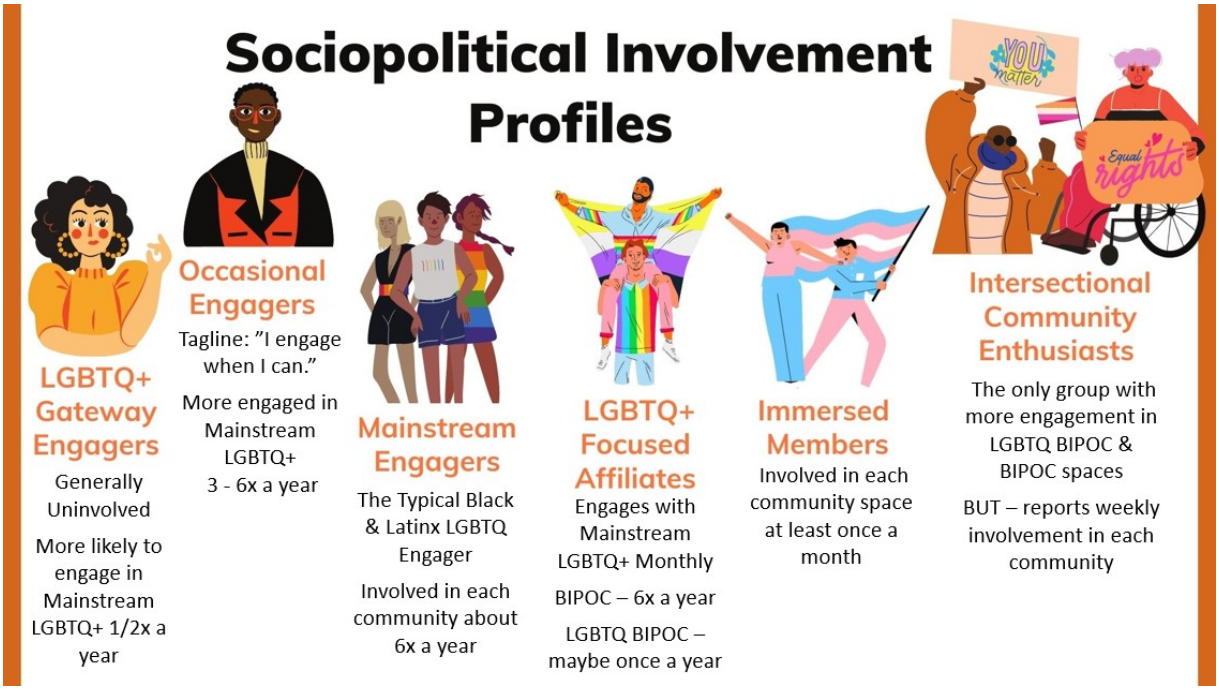
Profile 3 (n = 140) indicated group means over one and half standard deviations above the sample means for sociopolitical involvement across all communities. I referred to this profile as the *Intersectional Community Enthusiasts*. Results indicated that group members reported significantly higher involvement in the LGBTQ+ BIPOC community than in BIPOC, t (133) = 4.36, $p < .001$, and the LGBTQ+ community, t (133) = 5.49, $p < .001$. The results also showed significantly higher involvement for BIPOC SPI than LGBTQ+ SPI, t (136) = 2.02, $p < .05$. This pattern was unique because it exhibited a relatively high degree of involvement, specifically in the intersectional community spaces for LGBTQ+ BIPOC.

Profile 4 (n = 751) indicated sociopolitical involvement that was less than half a standard deviation above the sample mean for all three communities. Findings indicated that the profile captured the largest group of respondents who demonstrated close to average involvement across all three communities. I referred to this group as the *Mainstream Engagers*. Sociopolitical involvement in the LGBTQ+ community was significantly higher than SPI in BIPOC, t (731) = 5.72, $p < .001$, and the LGBTQ+ BIPOC community, t (715) = 3.61, $p < .001$. Additionally, involvement in BIPOC communities was significantly higher than involvement in LGBTQ+ BIPOC communities, t (417) = 3.61, $p < .001$.

Profile 5 (n = 382) indicated group means that were about one standard deviation above the sample mean for all three communities. I referred to Profile 5 as *Immersed Members*. This group is involved in all three communities at least once a month, showing that they are immersed in each of the three communities. Mean level differences for sociopolitical involvement in LGBTQ+ and BIPOC were not statistically significantly, t (374) = -.18, p = .86. Sociopolitical involvement in the LGBTQ+ BIPOC community was shown to be significantly lower than involvement in both BIPOC and LGBTQ+ communities, t (363) = 4.34, p < .001.

Profile 6 (n = 100) indicated vastly different group means for SPI across the three communities. For SPI in the LGBTQ+ community, the group mean was about half a standard deviation above the sample mean. In the BIPOC community, the group mean was slightly above the sample mean, and significantly lower than SPI in the LGBTQ+ community, t (99) = 7.052, p < .001. Involvement in the LGBQ+ BIPOC community was over 1 standard deviation below the sample mean, and significantly lower than respondents' SPI in BIPOC communities, t (99) = 21.93, p < .001. While reasons for this pattern of involvement may differ (e.g. geographical limitations), the profile shows an active focus on participation in the LGBTQ+ community. For such reasons, I labeled this profile as *LGBTQ+ Focused Affiliates*. The figure below provides a descriptive summary of the six subgroups.

Figure 3: Descriptive Summary of Sociopolitical Involvement Profiles



Exploring Cultural and Social Location Factors

Holding each of the cultural and social location covariates constant, the results indicated significant effects on profile membership for connectedness to the LGBTQ+ community, outness, and religiosity/spirituality for several subgroup comparisons. Additionally, significant associations were found between profile membership and the social location factors of gender and racial/ethnic identity. When interpreting the calculated odds ratios, as described by Chen, Cohen, and Chen (2010), the magnitude for the observed differences in profile membership were small (OD < .1.68) to medium (OD < 3.47). See Table 4 for the analysis results.

Table 4: Analysis of Cultural and Social Location Factors

Variables		Class 1: LGBTQ Gateway Engagers *(LGE)*					Class 2: Occasional Engagers *(OE)*				Class 3: Intersectional Community Enthusiasts (ICE)			Class 4: Mainstream Engagers (ME)			Class 5: Immersed Members (IM)
		OR [95% CI]					OR [95% CI]				OR [95% CI]			OR [95% CI]			OR [95% CI]
		V. 2 OE	v. 3 ICE	v. 4 ME	v. 5 IM	v. 6 LFA	v. 3 ICE	v. 4 ME	v. 5 IM	v. 6 LFA	v. 4 ME	v. 5 IM	v. 6 LFA	v. 5 IM	v. 6 LFA		v. 6 LFA
Connectedness		2.12 [0.83, 5.42]	2.03*** [1.68, 2.46]	1.41*** [1.35, 1.47]	1.60*** [1.72, 1.49]	1.27 [1.18, 1.36]	1.89*** [1.59, 2.24]	1.31*** [1.26, 1.35]	1.49*** [1.41, 1.57]	1.17 [1.12, 1.23]	0.70** [0.63, 0.77]	0.79 [0.74, 0.85]	0.62** [0.52, 0.74]	1.14 [1.11, 1.16]	0.90 [0.87, 0.93]		0.79 [0.85, 0.74]
Outness		0.99 [0.99, 0.99]	1.68*** [1.48, 1.89]	1.16* [1.14, 1.18]	1.37*** [1.44, 1.30]	1.27 [1.15, 1.40]	1.69*** [1.49, 1.91]	1.16* [1.14, 1.19]	1.38 *** [1.31, 1.45]	1.28 [1.15, 1.42]	0.69*** [0.64, 0.75]	0.82 [0.78, 0.86]	0.76 [0.67, 0.86]	1.18* [1.15, 1.22]	1.10 [1.06, 1.14]		0.93 [0.90, 0.96]
Religion		1.10 [1.08, 1.12]	2.08*** [1.65, 2.62]	1.09 1.081.1 1	1.30* [1.37, 1.23]	.73 [0.63, 0.84]	1.89*** [1.55, 2.31]	0.99 [0.99, 0.99]	1.18 [1.15, 1.22]	0.66 [0.80, 0.54]	0.52*** [0.43, 0.63]	0.63** [0.53, 0.74]	0.35*** [0.20, 0.60]	1.19 [1.15, 1.23]	0.66 [0.46, 0.95]		0.56** [0.43, 0.73]
Gender	Cis Men (ref)	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-
	Cis Women	0.62 [0.81. 0.48]	3.47*** [1.46, 8.25]	0.55** [0.42, 0.72]	0.49* [0.34, 0.72]	2.72 [1.10, 6.72]	0.46* [0.80, 0.27]	0.89 [0.83, 0.95]	0.79* [0.70, 0.89]	1.77 [1.02, 3.07]	1.92 [1.25, 2.94]	1.71 [1.15, 2.54]	3.83*** [0.97, 15.10]	0.99 [0.98, 0.99]	2.00 [1.09, 3.67]		2.24 [1.07, 4.72]
	TGNC	0.92 [1.02, 0.82]	1.43 [0.84, 2.43]	1.82 [0.99, 3.34]	0.94 [0.87,1. 01]	1.34 [0.66, 2.73]	1.56 [0.83. 2.93]	1.99 [0.99, 3.98]	1.04 [1.00, 1.08]	1.46 [0.59, 3.61]	1.28 [0.95, 1.72]	0.67 [0.37, 1.22]	0.94 [0.81, 1.09]	0.52 [0.26, 1.03]	0.74 [0.39, 1.39]		1.41 [0.65, 3.04]
Racial Ethnic Identity	Both (ref)	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-
	Black	1.06 [1.01, 1.10]	0.52 [0.31, 0.86]	1.60 [1.15, 2.23]	0.91 [0.85, 0.97]	1.03 [0.97, 1.09]	0.49 [0.28. 0.86]	1.51 [1.09, 2.11]	0.86 [0.78, 0.95]	0.98 [0.93, 1.02]	3.08** [1.35, 7.02]	1.75 [1.12, 2.74]	1.99 [0.55, 7.17]	0.57 [0.88, 0.37]	0.64 [0.29, 1.44]		1.14 [0.90, 1.44]
	Hispanic Latinx	0.72 [0.92, 0.57]	0.18*** [0.04, 0.81]	0.66 [0.49. 0.89]	0.35* [0.16, 0.76]	0.81 [0.54, 1.20]	0.26** [0.08, 0.85]	0.91 [0.84, 0.98]	0.49* [0.29, 0.81]	1.11 [0.90, 1.37]	3.56** [1.22, 10.43]	1.90 [1.04. 3.47]	4.36 [0.29, 66.39]	0.53 [0.32, 0.90]	1.22 [0.86, 1.75]		2.29 [0.51, 10.29]

Note. Class 6: LGBTQ Focused Affiliates.
No statistically significant effects were found for sexual identity/orientation, education, and income.
*$p < .05$, **$p < .01$, ***$p < .001$

Connectedness to the LGBTQ+ community

As shown in Table 4, connectedness to the LGBTQ+ community was a significant predictor of profile membership when comparing the Intersectional Community Enthusiasts, Mainstream Engagers, and Immersed Members to the LGBTQ+ Gateway Engagers and Occasional Engagers profiles. In comparison to the LGBTQ+ Gateway Engagers, which demonstrated the lowest extent of SPI across the three communities, higher connectedness predicted a significantly higher probability of being in the profiles for Intersectional Community Enthusiasts (OR = 2.03, p <.001) Mainstream Engagers (OR = 1.41, p <.001), and Immersed Members (OR = 1.6, p <.001). Similarly, connectedness predicted a significant increase in the odds of being in the profiles for Intersectional Community Enthusiasts (OR = 1.89, p < .001), Mainstream Engagers (OR = 1.31, p < .001), and Immersed Members (OR = 1.49, p < .001), instead of the Occasional Engagers subgroup. Connectedness also predicted a lower likelihood of being in the Mainstream Engagers (OR = .70, p < .01) and LGBTQ Focused Affiliated (OR = .61, p < .01) profiles, relative to the Intersectional Community Enthusiast profile. Connectedness was not shown to predict significant effects on profile membership when comparing the Intersectional Community Enthusiast profile to the Immersed Members (OR = 1.14, p > .05) and LGBTQ+ Gateway Engagers (OR = .90, p > .05). Additionally, no significant effects were found when comparing the Immersed Members profile to the LGBTQ+ Focused Affiliates (OR = .79, p > .05).

Sexual Identity Outness

The results for connectedness and sexual identity outness were similar for several subgroup comparisons. When comparing groups to the LGBTQ+ Gateway Engagers, higher outness predicted significant increases in the probability of being in

the same three profiles as community connectedness: Intersectional Community Enthusiasts (OR = 1.68, p <.001) Mainstream Engagers (OR = 1.16, p <.05), and Immersed Members (OR = 1.37, p <.001). The same was shown when comparing profiles to the Occasional Engagers group. As sexual identity outness increased, the likelihood of being in the Intersectional Community Enthusiasts (OR = 1.69, p < .001), Mainstream Engagers (OR = 1.16, p < .05), and Immersed Members profiles (OR = 1.38, p < .001) also increased significantly. Additionally, outness predicted a higher probability of being in the Intersectional Community Enthusiast profile than the Mainstream Engagers (OR = .69, p < .001). When comparing the Intersectional Community Enthusiasts profile to the Immersed Members (OR = .82, p > .05) and LGBTQ+ Focused Affiliates (OR = .76, p >.05), outness was not shown to have a significant effect on the probability of profile membership.

Unlike the effects of connectedness, a significant probability change was predicted when comparing the Mainstream Engagers profile to the Immersed Members profile. As outness increased by one standard deviation, the probability of being in the Immersed Members profile, instead of the Mainstream Engagers group increased by 1.18 (p < .05). No significant probability change was indicated in the Mainstream Engagers v. the LGBTQ+ Focused Affiliates comparison (OR = 1.10, p > .05). Additionally, outness was not shown to predict a significant change in the probability of being in the Immersed Members profile, instead of the LGBTQ+ Focused Affiliates (OR = .93, p > .05).

Religiosity/Spirituality

Significant effects were found when comparing subgroups to the Intersectional Community Enthusiasts and Immersed Members. Findings indicated that the likelihood of being in the Immersed Members profile than the LGBTQ+ Gateway Engagers (OR = 1.3, p < .05)

and LGBTQ+ Focused Affiliates (OR = .56, p < .01) increased along with religiosity/spirituality. Additionally, a one standard deviation increase in religiosity/spirituality was associated with a higher probability of being in the Intersectional Community Enthusiast profile compared to the other five subgroups. When compared to the LGBTQ+ Gateway Engagers and Occasional Engagers, which are the two groups with below average SPI across each of the three communities, the probability of being in the Intersectional Community Enthusiast profile increased significantly by 2.08 ($p < .001$) and 1.89 ($p < .001$). In comparison to the Mainstream Engagers and Immersed Members profiles, the odds increased by 1.9 ($p < .001$) and 1.60 ($p < .01$). Religiosity/spirituality also predicted a 2.87 ($p < .001$) increase in the likelihood of being in the Intersectional Community Enthusiast profile, instead of the LGBTQ+ Focused Affiliates. When comparing the other profiles, no significant effect on profile membership was found.

Social Location Factors

After controlling for the effect of the cultural and social location factors, sexual identity, education, and income were not shown to be significant predictors of profile membership. Significant effects were found for both racial ethnic identity and gender.

Significant differences in profile membership were shown for cisgender Women, relative to cisgender Men and Trans and gender nonconforming participants. Cisgender Women were more likely to be in the LGBTQ+ Gateway Engagers profile rather than the Immersed Members (OR = .55, $p < .01$), and Mainstream Engagers (OR = .49, $p < .01$). Additionally, they were more likely to be in the Intersectional Community Enthusiasts v. the LGBTQ+ Gateway Engagers (OR = 3.47, $p < .001$), the LGBTQ+ Focused Affiliates v. the Intersectional Community Enthusiasts (OR = 3.83, $p < .001$), and the Occasional Engagers v. the Intersectional Community Enthusiasts

(OR = .46, $p < .05$) and Immersed Members (OR = .79, $p < .05$). Identifying as trans and/or gender nonconforming was not shown to effect profile membership significantly.

For racial/ethnic identity, several significant effects on profile membership were found. Results showed that Latinx respondents were more likely to be in the LGBTQ+ Gateway Engagers and Occasional Engagers profile than in the profiles for Intersectional Community Enthusiasts (OR = .18, $p < .001$; OR = .18, $p < .001$) and Immersed Members (OR = .35, $p < .001$; OR = .35, $p < .001$). Relative to respondents that identified as both Black and Latinx (Afro-Latinx), results indicated a higher likelihood of being in the Mainstream Engagers profile than the Intersectional Community Enthusiasts group for Latinx (OR = 3.56, $p < .01$) and Black respondents (3.08, $p < .01$).

Psychological Wellbeing

The analysis indicated that the distribution of psychological wellbeing significantly differed by class membership, χ 2 (5, $N = 2487$) = 30.81, $p < .001$. The group means for the LGBTQ+ Gateway Engagers, Occasional Engagers and LGBTQ+ Focused Affiliates profiles were each below the sample mean. No significant differences were found between the three profiles. Additionally, group means for the Intersectional Community Enthusiasts, Mainstream Engagers, and Immersed Members profile were slightly above the sample mean. Psychological wellbeing was shown to be significantly higher in the Intersectional Community Enthusiast profile than in the profiles for LGBTQ+ Gateway Engagers, χ 2 (5, $n = 2487$) = 6.98, $p < .01$, and Mainstream Engagers, χ 2 (5, $n = 2487$) = 5.72, $p < .05$.

CHAPTER 5: DISCUSSION

The current research aimed to explore SPI as a specific type of community-based involvement of Black and Latinx LGBTQ+ adults across three identity-related community spaces (LGBTQ+, BIPOC, and LGBTQ+ BIPOC). Although few studies have examined the community-based involvement of Black and Latinx LGBTQ+ folx beyond the LGBTQ+ community, emerging literature has highlighted the potential importance and benefit of individuals' involvement in other identity-related spaces like BIPOC and LGBTQ+ BIPOC communities (Cyrus, 2018; Deblaere et al., 2014; Dudley, 2013; Frost & Meyer, 2012; Harris et al., 2013; Harris et al., 2015; Vandaalen & Santos, 2017). Findings among this national sample suggest that there are unique subgroups of SPI engagement across identity spaces related to psychological well-being. Subgroup membership was predicted by connectedness to the LGBTQ+ community, sexual identity outness, and religiosity/spirituality. Gender and racial/ethnic differences were shown across subgroups. Findings demonstrated how engagement behaviors across the three communities interrelate. Such results supported the explicit consideration of involvement in each of the three communities as relevant to our understanding of community-based involvement for Black and Latinx LGBTQ+ adults.

SPI Subgroups

Perhaps the most notable of the findings are the six subgroups identified though an LPA: *The LGBTQ+ Gateway Engagers, Occasional Engagers, Mainstream Engagers, Intersectional Community Enthusiasts, Immersed Members, and LGBTQ+ Focused Affiliates*. Consistent with my expectations, the LPA revealed six SPI patterns. Although results did not demonstrate large within group differences among the subgroups, analyses did find relatively small but statistically significant within group differences. Prior research shows strong positive correlations among the

three SPI indicators, which may contribute to this finding (Battle & Harris, 2013; Battle & Harris, 2013; Harris & Battle, 2013; Harris, Battle, Pastrana, & Daniels, 2013; Harris, Battle, Pastrana, & Daniels, 2015).

Four of the six profiles (i.e., LGBTQ+ Focused Affiliates, LGBTQ+ Gateway, Occasional, and Mainstream Engagers) demonstrated significantly higher involvement within LGBTQ+ oriented spaces with lower SPI in BIPOC and LGBTQ+ BIPOC communities, respectively. The higher involvement of these profiles is consistent with the current narrative in contemporary research that focuses on LGBTQ+ oriented community-based involvement for LGBTQ+ BIPOC populations. In the following sections, I present key findings from the current analyses to further characterize the subgroups and important implications.

Intersectional Community Enthusiasts

The average Intersectional Community Enthusiast reported being involved in each community space at least once a week, which were the highest SPI levels among all subgroups. Unlike the other profiles, SPI in the LGBTQ+ community was significantly lower than involvement in the other community spaces. Instead, respondents reported the highest involvement in LGBTQ+ BIPOC spaces followed by slightly lower BIPOC spaces. The subgroup demonstrated a unique inverse pattern of SPI. Such nuances have been underexamined in prior research because most studies have failed to explicitly explore community-based involvement in LGBTQ+ BIPOC spaces, along with its links to involvement in other communities.

Higher connectedness predicted a higher probability of being in the Intersectional Community Enthusiast profile relative to each of the other subgroups, except the Immersed Members. This association is consistent with prior research because it suggests that higher

connectedness relates to higher SPI across the community spaces. The strong positive correlation between these factors has been shown across multiple SJSP studies with Black and Latinx/Hispanic LGBTQ+ subsamples, along with other research on various types of community-based involvement (i.e., collective action and civic engagement) (Battle & Harris, 2013; Battle & Harris, 2013; Frost & Meyer, 2012; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013; Swank & Fahs, 2019; McConnell et al., 2018).

Findings indicated that being out to more people predicted an increased likelihood of being in the Intersectional Community Enthusiasts profile, rather than the Mainstream Engagers and the two subgroups with overall below average involvement, the LGBTQ+ Gateway Engagers and Occasional Engagers. Scholars maintain that sexual identity outness is related to engagement in LGBTQ+ oriented spaces across various racial/ethnic groups (Battle & Harris, 2013; Harris et al., 2015; Harris et al., 2013; Harris & Battle, 2013; Paceley et al., 2014). Thus, the *Intersectional Community Enthusiasts'* frequent SPI in the LGBTQ+ community is congruent with previous research. However, the subgroup's frequent engagement in BIPOC communities opposes the implications from previous qualitative work that higher engagement in BIPOC communities may contribute to lower outness. Little is known about the effect of outness on LGBTQ+ BIPOC oriented engagement. The current findings revealed additional information about the complexity of such relationships and the benefit of considering multiple spaces of community-based involvement.

A greater endorsement of religiosity/spirituality predicted a significantly higher likelihood of being in the Intersectional Community Enthusiasts group, relative to the each of the other five subgroups. This finding offered partial support for prior research findings, while expanding recent research. The ties faith-based practices and African American/Black and Latinx

cultural traditions has sometimes fueled negative attitudes about LGBTQ+, making involvement in BIPOC spaces conflicting for some Black and Latinx LGBTQ+ (Battle & Defreece, 2014; Mobley & Johnson, 2015; Przeworski & Piedra, 2020). When considering such findings, one would expect to see religiosity/spirituality predict the largest differences between the profiles with the highest v. lowest BIPOC involvement (i.e., the Intersectional Community Enthusiast v. The LGBTQ+ Gateway Engagers). Thus, showing a positive association between being more religious/spiritual and participating in BIPOC cultural spaces. Few studies assess religiosity/spirituality's effect on community-based involvement in the other communities, but the LGBTQ+ community is not often characterized as religiously oriented. Paceley and Colleagues (2016) documented how perceived conflicts between religious and LGBTQ+ identities acted as barriers to involvement in nonmetropolitan LGBTQ+ organizations. An important implication from the present finding relates to the Intersectional Community Enthusiasts' active involvement in BIPOC communities and LGBTQ+ spaces (i.e., Mainstream and BIPOC). This finding provides a more complex understanding of the potential associations between religiosity/spirituality and community-specific engagement.

Findings also exhibited a significant difference in the psychological wellbeing of Intersectional Community Enthusiasts, relative to the LGBTQ+ Gateway Engagers and Mainstream Engagers who reported lower scores. As an extension of prior research, the present finding offered two relevant implications. First, it emphasized the need to further explore the unique SPI pattern of Intersectional Community Enthusiasts. If the relationship between SPI and psychological wellness was fully captured by a linear positive association (i.e., higher involvement related to better psychological wellness), results would have found additional between group differences. For example, following the assumption that higher involvement

relates to better psychological wellness, significant differences would be expected for the profiles representing the opposing poles for highest (i.e., Intersectional Community Enthusiasts, Immersed Members) v. lowest SPI (i.e., LGBTQ + Gateway Engagers, Occasional Engagers). The absence of these expected disparities supports the second implication about the benefit of considering involvement across multiple spaces. Such findings offer a more contextualized description for the patterns of involvement that render significantly different extents of psychological wellness. This finding may serve as an informative tool for both research and applied work with Black and Latinx LGBTQ+ community members.

In sum, greater connectedness, outness, and religiosity/spirituality was associated with being a member of the Intersectional Community Enthusiasts subgroup compared to many of the other groups. Moreover, Intersectional Community Enthusiasts indicated increased psychological well -being compared to the LGBTQ+ Gateway Engagers and the average Black and Latinx LGBTQ+ engager (i.e., Mainstream Engagers). The unique quality of the Intersectional Community Enthusiast profile is not within their overall high SPI, but their explicit focus on LGBTQ+ BIPOC and BIPOC spaces. The current findings suggest that involvement in the LGBTQ+ BIPOC community is connected to, yet separate from, engagement in mainstream LGBTQ+ communities for Black and Latinx LGBTQ+ folx. Additionally, there are protective qualities exhibited by this pattern of engagement that we know little about because of the limited exploration of LGBTQ+ BIPOC community spaces across extant literature.

Immersed Members

The average respondent in the Immersed Members subgroup was involved in each community at least once a month. The Immersed Members was the only subgroup that indicated equal amounts of engagement across LGBTQ+ and BIPOC communities. Findings indicated that

being out to more people and feeling more connectedness to the LGBTQ+ community predicted a greater likelihood of being in the Immersed Members subgroup, relative to the two groups with below average SPI across all spaces (i.e., LGBTQ+ Gateway and Occasional Engagers). Additionally, sexual identity outness predicted a higher probability of being in this subgroup, relative to the average Black and Latinx LGBTQ+ engager (i.e., Mainstream Engagers). These findings were congruent with previous work that suggest positive associations between connectedness, outness, and community-based involvement among LGBTQ+ populations. However, like the Intersectional Community Enthusiasts' findings, these results contribute to extant literature because they exhibit the potential for frequent engagement in BIPOC communities and high extents of outness among Black and Latinx LGBTQ+ adults. Most studies have emphasized the identity conflicts related to involvement in BIPOC spaces, while few have documented the potential for Black and Latinx LGBTQ+ folx to be both "out" and actively engaged in BIPOC spaces.

Religiosity/spirituality predicted a higher probability of being in the Immersed Members subgroup, than both the LGBTQ+ Gateway Engagers and LGBTQ+ Focused Affiliates. Previous work has suggested that faith-based practices are valued by many Black and Latinx LGBTQ+ people, and greater SPI in BIPOC communities may connect to higher religiosity/spirituality (Battle & Defreece, 2014; Lefever et al., 2020). This is congruent with the findings from the current study. In comparing the Immersed Members to the Intersectional Community Enthusiasts, religiosity/spirituality was the only cultural factor to predict a significant difference between the profiles. This suggests that there are similar levels of connectedness and outness among the two subgroups, however, significantly lower extents of religiosity/spirituality are shown for the Immersed Members.

LGBTQ+ Focused Affiliates

The LGBTQ+ Focused Affiliates subgroup demonstrated the largest disparities within their SPI across the three communities. It was the smallest group (n = 100), however, their involvement pattern was the most unique. With above average involvement in LGBTQ+ communities (once a month), respondents indicated a specific focus on SPI in the Mainstream LGBTQ+ community. Involvement in BIPOC spaces was about average (six times a year), paired with below average participation in LGBTQ BIPOC spaces (once or twice a year). Even with their focus on Mainstream LGBTQ+ community-based involvement, respondents indicated significantly lower connectedness to the LGBTQ+ community than the Intersectional Community Enthusiasts. Also, the subgroup was significantly less religious/spiritual than the Immersed Members and the Intersectional Community Enthusiasts.

No significant effects were shown for sexual identity outness. Thus, when accounting for the other cultural and demographic covariates, outness is not an ideal factor for explaining the difference between respondents who indicate a LGBTQ+ Focused Affiliates pattern of involvement v. the other five SPI patterns. If the extant literature on Black and Latinx community-based involvement was matched with one of the observed patterns, it would most likely resemble the LGBTQ+ Focused Affiliates. Our relative knowledge about LGBTQ+ engagement across the three community spaces fits the profile's explicit focus on LGBTQ+ oriented engagement, paired with less attention on BIPOC involvement and significantly less knowledge about intersectional spaces. When considering this pattern as a potential characterization of contemporary literature about the role of outness, the current finding would support prior research's generalizability because it shows similar outness between LGBTQ+

Focused Affiliates and the other five subgroups. However, the consequence is that we know very little about way outness operates between and within the other five profiles.

Mainstream Engagers

Mainstream Engagers were the largest subgroup. They reported being involved in each community spaces about six times a year. The SPI pattern of Mainstream Engagers can be used to characterize the typical Black and Latinx LGBTQ+ community member. Findings offered a descriptive understanding of their connectedness, outness, and religiosity/spirituality. They exhibited similar extents of connectedness to LGBTQ+ as the Immersed Members. They were out to more people than groups with below average involvement across all three community spaces. Lastly, they were significantly less religious/spiritual than the Intersectional Community Enthusiasts.

LGBTQ+ Gateway Engagers and Occasional Engagers

Two profiles indicated below average involvement across the three communities, LGBTQ+ Gateway Engagers and Occasional Engagers. Occasional Engagers were the second largest group. They reported higher SPI levels that ranged from once or twice a year to about 6 times a year across each of three communities. LGBTQ+ Gateway Engagers reported being involved in the LGBTQ+ community at least a few times a year paired with little to no engagement with BIPOC and LGBTQ+ BIPOC communities. Instead of framing the subgroup's overall low SPI as static disengagement, I felt it useful to embrace individual's potential for future engagement through the gateway community of Mainstream LGBTQ+ spaces. Findings showed significantly lower levels of connectedness, outness, and religiosity/spirituality when comparing the two groups to the groups with higher SPI across the community spaces. None of

the covariates were able to explain differences between the two groups. More research is needed to understand the antecedents of being a LGBTQ+ Gateway Engager v. an Occasional Engager.

Social Location and SPI

Findings from the current study could only offer limited answers to the above question. Although previous research has shown class and sexual orientation as demographic covariates of LGBTQ+ community-based involvement, findings indicated no significant effects on profile membership in the current study (Barrett & Pollack, 2005; Paceley et al., 2014). Other published work from the Social Justice Sexuality Project exhibited similar findings (Daniels, 2015; Harris, Battle, Pastrana, & Daniels, 2013). These results collectively imply a limited effect of class and specific sexual orientation on the involvement of Black and Latinx LGBTQ+ when accounting for three identity-related communities.

Significant racial/ethnic identity and gender differences were found that warrant further research. Qualitative research and theory highlight the potential for gender to effect community-based involvement through intragroup marginalization, belongingness, and specific involvement activities. There are gendered opportunities for involvement, especially for Mainstream LGBTQ+ communities where there are more spaces that center cisgender men. Considering the influence of gender and sexuality, bisexual women are shown to be less involved in such spaces because of concerns related to oversexualization, invisibility, and biphobia (Barker et al., 2012; Cyrus, 2018; Lambe, 2017; Sexton et al., 2018). There is minimal knowledge about TGNC communities and specifically Black and Latinx LGBTQ+. However, it is important to consider that cisnormativity and transphobia can permeate all three of the communities explored, contributing to differing extents of TGNC community-based involvement. For such reasons, the

two gender minority groups, cisgender women and TGNC, were compared to the gender majority, cisgender men.

The two racial/ethnic subgroups for respondents identifying as only Black/African American and only Latinx were compared to the minority group of Afro-Latinx (i.e., respondents who indicated both racial/ethnic identities). Results showed significant effects for cisgender women and both Black and Latinx respondents. The differences described can only offer limited implications about the potential for gender and racial/ethnic group differences in Black and Latinx LGBTQ+ community-based involvement. Further research is needed to examine (a) the complex and potentially nonlinear relationship between gender and community-based involvement for Black and Latinx LGBTQ+ (b) the higher presence of Latinx LGBTQ+ in the profiles characterized by below average engagement (c) the increased likelihood of both Black and Latinx LGBTQ+ to be Mainstream Engagers rather than Intersectional Community Enthusiasts. Furthermore, to expand the current findings for gender, I recommend embracing an intersectional approach that examines the effects of gender x sexual orientation. This approach can provide a deeper understanding of how social location and gendered opportunities for involvement relate to Black and Latinx LGBTQ+ SPI.

Limitations

There are several limitations related to the analyses and research design of the current study. One of which is the exploratory nature of the study. Because the dataset used in the current investigation is cross-sectional, I am unable to determine the directionality of the relationships between SPI and psychological wellbeing. Also, defining a model that sufficiently predicts antecedents and outcomes of SPI patterns was beyond the scope of this research. However, literature may benefit from such work. To expand the current findings, researchers

should address the classification quality of the retained 6-profile model. The entropy of .76 that is less than what is recommended (i.e., .80) (Weller et al., 2020). I decided to retain the model for the additional analyses to offer an initial exploration of the present research's approach and its usefulness for future work. For such reasons, the present results should be interpreted with caution considering the LPA model quality. Future research may want to examine methods for improving the classification quality to meet appropriate standards for entropy. One recommendation is accounting for covariates within the LPA model. Also, to identify a model that predicts community-based involvement, future work may extend the present analysis to include interaction effects among the predictors/covariates.

A few limitations were related to the available sample and variables. Because the research was completed using secondary data, the current study was constrained to the data collected and provided by the Social Justice Sexuality Project. While the present sample offered a robust and representative group of Black and Latinx LGBTQ+ people, which is typically hard to acquire for research, respondents in the study were surveyed in 2010. While this work contributes a meaningful analysis of community-based involvement across multiple identity-related sites, only limited conclusions can be made about the generalizability of the current findings to present day Black and Latinx LGBTQ+ Adults. Furthermore, limitations regarding Afro-Latinx and TGNC respondents' small sample size, relative to the larger subgroups, may have resulted in null results for the subgroup comparisons. Addressing the present limitations may present an opportunity for future work to replicate findings across the generational cohorts and further interrogate differences on community-based involvement related to social location.

Additionally, gender identity outness and intragroup marginalization experiences are two factors that would have been valuable to include. In prior research, outness has mostly been

explored in relation to sexual identity/orientation. Measurements for specifically gender identity disclosure, or outness, are relatively novel in social science research on LGBTQ+ populations. Literature has highlighted that sexuality and gender are separate identification processes that involve sometimes similar yet unique disclosure experiences. For Black and Latinx TGNC or gender expansive people, one's extent of outness may not be fully represented when only measuring sexual orientation disclosure. Therefore, to fully capture the associations between outness and the community-based involvement of Black and Latinx sexual minorities and gender minorities, the current study would have benefitted from the inclusion of both sexual and gender outness measures.

Prior research also maintains that marginalization experiences may serve as significant predictors of community-based involvement, especially for populations like Black and Latinx LGBTQ+ folx who manage multiple minority identities (Demant et al., 2018, Ramirez-Valles et al., 2014). In collective action literature, researchers have utilized intragroup marginalization measurements to study the moderating role of community-based involvement in the links between exposure to discrimination and distress. In prior SJSP research, scholars have examined the impact of individuals' perceived comfortability in various community spaces (Harris et al., 2013; Harris et al., 2015). While perceived comfort does hint at one's intragroup marginalization experiences, including explicit measurements would better capture the phenomena and its impact on community-based involvement (Vandaalen & Santos, 2017). In the current study, exploring the associations between individuals' SPI profiles and intragroup marginalization experiences would have been useful.

Lastly, disparities in access to community spaces is an aspect that the current project was not unable to explore. Prior work has documented how barriers to involvement can vary across

geographic location. For example, people living in urban metropolitan cities may have significantly more access to the three community spaces than Black and Latinx LGBTQ+ in rural or suburban areas (Paceley et al., 2014; Paceley et al., 2016). Although the Social Justice Sexual Project provided information about respondents' geographic locality, there was significant missingness of these data. It was deemed appropriate to exclude such factors for the current analysis. The current findings should be interpreted considering this limitation.

Future Research

There are several opportunities to extend to the current research to understand further Black and Latinx LGBTQ+ adults' behavioral engagement with various identity-related communities and activities. First, replication studies may confirm and/or further refine the observed patterns or SPI types. This is especially relevant when considering that the present study sample was surveyed in 2010, offering limited understanding for the community-based involvement of Black and Latinx LGBTQ+ engagers today. Interrogating potential disparities among these cohorts may provide further knowledge about the stability of the observed patterns.

Second, similarities between the community specific behavioral engagement of LGBTQ+ Focused Affiliates and LGBTQ+ Gateway Engagers may warrant further exploration. Applying the assumption that low active involvement suggests a potential for increased involvement, it may be beneficial to explore fluidity in one's community-based involvement patterns. Such complexity could not be explored in the current project. However, the two subgroups of LGBTQ+ Gateway Engagers and LGBTQ+ Focused Affiliates may serve as fruitful starting points for examining such phenomena because of the similarities between their engagement patterns.

Further research on the two unique involvement patterns is also warranted: The Intersectional Community Enthusiasts and LGBTQ+ Focused Affiliates. More information is needed to understand the processes that promote these types of involvement, including both the antecedents and barriers. Although beyond the current research scope, two potential covariates include geographical location and experiences of intragroup marginalization. Future research may also benefit from using an intersectional methodological approach to further explicate the observed gender and racial/ethnic minority differences on community-based involvement.

Lastly, I recommend an increased focus on Intersectional Community Enthusiasts. These respondents exhibited a higher psychological wellbeing in the present investigation, suggesting a unique benefit of being more engaged in specifically LGBTQ+ BIPOC spaces. Qualitative research has documented the perceived impact of LGBTQ+ BIPOC communities on health and well-being, but most quantitative inquiries have neglected to investigate such links. Using the Intersectional Community Enthusiast SPI type, a longitudinal cross-lagged panel study would allow researchers to examine the directionality of the relationship between SPI and psychological wellbeing. Moreover, using qualitative methods, researchers could inquire about the types of sites that create spaces for community-specific engagement. This information would expand what we know about community-based involvement sites. As Intersectional Community Enthusiasts were found to be significantly more religious/spiritual, it may be possible that Black and Latinx religious organizations may offer unique spaces for Black and Latinx LGBTQ+ community-based involvement. Such work can allow for a more nuanced understanding of how and why being an Intersectional Community Enthusiast relates to greater psychological wellbeing.

Implications

The current investigation underscores the relevance of (Mainstream) LGBTQ+, BIPOC, and LGBTQ+ BIPOC spaces as unique sites of community-based involvement for Black and Latinx LGBTQ+ populations. By considering involvement across the three communities, the analysis revealed nuances to Black and Latinx LGBTQ+ community-based involvement that are underexamined across extant literature. An important finding about the Intersectional Community Enthusiasts suggested a unique benefit of actively engaging LGBTQ+ BIPOC spaces, specifically for Black and Latinx LGBTQ+ community members.

The present findings may be meaningful to counseling psychologists and other social service providers working with Black and Latinx LGBTQ+ populations. Supporting an individual's active engagement across all three spaces can help provide access to affirmative supportive networks and sources of resilience. Considering that access to unique intersectional spaces may vary because of geographic and demographic factors, helping individual's identify ways to be involved in such communities may be specifically valuable. Also, it may be important for LGBTQ+ organizations and community organizers to consider the relevance of LGBTQ+ BIPOC community-based involvement for Black and Latinx LGBTQ+ folx. To increase access to LGBTQ+ BIPOC communities, organizers should support the efforts to create and raise awareness about such spaces. This does not have to be viewed as divisive. Findings from the current study show that engagement in one community is positively correlated with engagement in the other communities. Thus, supporting the increased engagement of Black and Latinx LGBTQ+ people in intersectional spaces may serve as a way to include and engage them with (Mainstream) LGBTQ+ spaces and/or BIPOC spaces.

For researchers, the current study emphasizes the need to consider multiple sites of involvement, especially for Black and Latinx LGBTQ+ engagers. My findings also exhibit the limitations of not conceptualizing involvement within LGBTQ+ BIPOC communities as unique, yet, potentially connected to involvement with the (Mainstream) LGBTQ+ community. To further what we know about community-based involvement and how it varies across LGBTQ+ subgroups, we must further contextualize our definition and operationalization of the LGBTQ+ community to include its social embeddedness. In other words, research should acknowledge that the LGBTQ+ community consists of both (a) (Mainstream) spaces that center a specific majority (i.e., White, cisgender, Lesbian/Gay, Middle Class, Able-bodied), and (b) sub-spaces that emerge to highlight those that are often marginalized and/or sidelined within Mainstream LGBTQ+ community spaces (Barrett & Pollack, 2019; Balsam et al., 2016; Bowleg, 2013; Frost et al., 2016; Ghabrial, 2017; Heath & Mulligan, 2008; Lambe, 2017; McConnell et al., 2018; Ramirez, 2018; Telander et al., 2018; Seeber, 2018; Vandaalen & Santos, 2017; Zarwell & Robinson, 2018).

When research does not allow space for multiple representations of the LGBTQ+ community, such (counter)spaces are made invisible within the literature. This has been the case for LGBTQ+ BIPOC communities within community-based involvement research. As a result, we know little about how LGBTQ+ BIPOC communities have contributed to the social and political engagement, health, and overall mobility of not only the LGBTQ+ community, at large, but also specific racial/ethnic subgroups. This type of intersectional invisibility extends beyond academic literature, connecting to the invisibility felt by LGBTQ+ BIPOC communities across multiple social, political, and economic domains. To address such gaps and implement more

socially just research, scholars should explore the role of intersectionality in shaping varying constructions of 'community' for LGBTQ+ populations.

Conclusion

The role of community-based involvement, especially for historically marginalized communities, is often multifaceted, impacting the individual and the collective. Some of the major social movements such as the Gay Rights and current Black Lives Matter Movement illustrate how community-based involvement can fuel social, political, economic, and structural progress. These historical moments and their aftermath/current unfolding demonstrate how and why community-based involvement matters not only to the communities using it as a source of collective coping, but also to society, at large. Thus, the current investigation and its aims for constructing a more accurate and nuanced understanding of Black and Latinx LGBTQ+ community-based involvement extends beyond promoting individual wellness to supporting the efforts of social justice and equity work.

Findings revealed six subgroups that demonstrated distinct sociopolitical involvement patterns across the LGBTQ+, BIPOC, and LGBTQ+ BIPOC communities. The Intersectional Community Enthusiasts, who exhibited a unique focus on SPI in LGBTQ+ BIPOC communities, endorsed greater connectedness to the LGBTQ+ community, sexual identity outness, religiosity/spirituality, and psychological wellbeing. As prior research has centered our understanding of LGBTQ+ community-based involvement on the antecedents and consequences of high/low engagement within (mainstream) LGBTQ+ spaces, we know little about the unique role of active engagement within LGBTQ+ BIPOC communities. Scholars are recommended to consider the social and political consequences of current methods to defining and assessing community-based involvement for LGBTQ+ populations. Moreover, social service providers and

community organizers are encouraged to think about how social location shapes Black and Latinx LGBTQ+ experiences. Thus, promoting increased access to and support from multiple sites of community-based involvement are recommended.

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APPENDIX A: IRB LETTER

ILLINOIS

OFFICE OF THE VICE CHANCELLOR
FOR RESEARCH & INNOVATION

Office for the Protection of Research Subjects
805 W. Pennsylvania Ave., MC-095
Urbana, IL 61801-4822

Notice of Not Human Subjects Research Determination

March 13, 2020

Principal Investigator	Jennifer Cromley
CC	Briana Williams, Helen Neville
Protocol Title	Exploring the Community-based Involvement of black and Latinx LGBTQ+ Adults
Protocol Number	20728
Funding Source	Unfunded
Study Description	The purpose of the study will be to describe the engagement of Black and Latinx LGBTQ+ identifying adults with a type of community-based involvement, sociopolitical involvement (SPI). Sociopolitical involvement (SPI) which refers to one's participation in social and cultural events that address community issues or concerns. The publically available dataset through the Social Justice Sexuality Project will be utilized to analyze secondary data.

Study Components

Y	N	
☒	☐	The project is a systematic investigation designed to contribute to generalizable knowledge.
☒	☐	The project involves obtaining information about living individuals.
☐	☒	The project involves interaction or intervention with human subjects or their identifiable private information.
☐	☒	There is a way to access a code to re-identify coded data.
☐	☒	The project involves human subjects as recipients of tests articles and/or medical devices.

Determination It has been determined that this project, as described, does not meet the definition of Human Subjects Research as defined in 45CFR46(d)(f) or 21CFR56.102(c)(e) and does not require IRB approval.

The Office for the Protection of Research Subjects has reviewed and determined that the research study, *as described and reported to OPRS*, does not meet the criteria for Human Subjects Research. IRB approval is not required. This determination only applies to the research study as submitted. Please note that modifications may need to be submitted to OPRS for review, status determination, or approval before the modifications are implemented.

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